THE

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"Whatever is designed to fit *every thing* will fit nothing well."
DR. JOHNSON.

"Names are intended to distinguish Things."—Our Work is called THE BAPTIST MAGAZINE, because it is intended to be a Repository for the Baptists' use.

MEMOIR OF MR. RICHARD PEARSE.

Extracted from a funeral Sermon, preached by William Staughton, D. D. at the Baptist Meeting House in Sansom Street, Philadelphia, 1813.

He was born January the seventeenth, 1793. His parents, who are both living, are godly persons. His father is an esteemed member of the first baptist church in Baltimore. I am in possession of no facts, materially important, relative to his life, until he was about the age of twelve. I will read you extracts from papers, written by the hand now cold in the grave. "A few days before I had turned of twelve years of age, the Lord, in his infinite goodness, and tender mercy, broke in upon me in the following manner. It was a custom with my father, every Sunday evening, to have all his family together, and all the children, of whom I am the eldest, and to read a chapter in the bible; after this we sang a hymn. One Sunday evening as we were singing the lines,

O for a heart to praise my God,
A heart from sin set free, &c.

I was endeavouring to catch the eye of one of my brothers, to make a diversion of the singing, when I felt myself wrought upon inwardly. My father observed something unusual in my looks, and asked me what ailed me. I cannot find words to express the feelings of my mind at that moment. I involuntarily sprang from my chair, flew into his arms, and exclaimed, O father! the devil has hold upon me: or, the love of God hath taken possession of my heart. He asked me a few moments after, how I felt, I cried out, I feel as though my sins were collected in one large mass, and thrown upon me, and I feel too helpless to bear myself up. The next morning I found myself very happy in my mind, and began to search the scriptures."

Our deceased brother obtained his education at the college in

Baltimore. On the termination of his studies, he received from that institution, a testimonial in Latin, of his improvements, highly honourable to his progress in the dead languages. To this he returned a grateful acknowledgement, written in the same language, whose classic propriety procured its insertion in the public prints in Baltimore. While engaged in the pursuit of his education, and for some time after, his impressions appeared to vanish. On the subject he thus expresses himself—

"At college, the boys, who were 150 in number, becoming acquainted by some means with my exercises, I was the constant subject of ridicule. This made me determine I would not read the bible any longer, as on the one hand I thought I was not called of God, and on the other was not able to live in peace. The impressions wore off, and I fell into greater depths of sin than ever. I was noted among the boys for an object whom they, blinded by sin, thought worthy of imitation. I could take the most blasphemous and horrid oaths. I had two companions nearly as wicked as myself. We used to meet every day to encourage each other in sinning. But though I proceeded in a manner so horrid, often in an evening, I would have such pangs of conscience as I could hardly support, and as would make me exclaim, O, that I were such a man as my father!—Thus we proceeded falling into greater depths of sin, until it pleased God to separate me from my wicked companions, by forming in me a desire to become a merchant, and removing me to this city. (Philadelphia.) Here, I continued, in the gall of bitterness, and the bonds of iniquity, until I at length imbibed the principles of Atheism: at the same time, I did not so much believe there was no God, as I wished there was none. Reading the definition of the word *Deist* in the Cyclopædia I saw that there was one class of deists, who believed there was a God, but that he was a being infinitely happy, and perfectly independent in himself; and that man was a creature too contemptible for his notice. I immediately joined in with this belief, and in my conduct declared the bible to be a lie, and all that it contained mere fiction, invented and composed by some man, or some set of men, to deceive the world; for I reasoned thus, have we not as much evidence of the truth of the Koran as of the truth of the Bible, and that one is as likely to be true as the other? so that I will give them both up as falsehoods, and cunningly devised fables.* I formed such an aversion to the children of God, that I desired and requested my father that he would consent to my going to sea, for I thought that, at sea, I should not be troubled with preaching and

* Our deceased brother did not know that the Koran, instead of offering proofs of its own inspiration, is far below many other human compositions. It is an undigested Mass of ideas, for the most part low ones. What of excellence it contains is evidently borrowed from the bible. It abounds with contradictions, palpable and glaring. It presents a paradise of sensuality in the future world, and cherishes revenge and murder in the present. The Holy Scriptures are in every respect the reverse.

praying, and such like lying vanity, as I used to call them. To these my wishes, my father refused consent. I continued in this state of infidelity, until in the summer succeeding, I went home to see my parents. I believe my mother suspected that I was incorrect in my principles, and the more so from an observation I made to one of the children, who was saying something about religion. I incidentally took a book, the title of which I did not take notice of. The first words which opened to my view, were the curses recorded, Deut. xxvii. 15, 26. This, with some expostulations I received from my mother, struck deep, and stuck close."

In the evening of the day, here alluded to, a heavy storm occurred, attended with awful lightnings, and peals of alarming thunder, during which, his infidelity was shaken, particularly on observing the calmness of his parents in the midst of the shocks, a calmness which he perceived his own principles were incapable of producing. On his return to Philadelphia, he observes that the minister under whom he usually sat, "one evening, preaching, made this remark, that we are responsible for every sermon we hear." "Immediately," he says, "I thought if that be the case, I 'll not go to meeting. For three months I absented myself. But I soon grew tired of the world. I found after, and even while enjoying its pleasures, an empty void. I could exclaim,

The choicest blessings earth can give,
Will starve a hungry mind."

It was the happiness of our departed young brother to have been placed in a godly family, the family of Mr. Joseph Keen, a much respected deacon of the first baptist church in Philadelphia. His sentiments and conduct, the first part of the time of his residence there, gave them considerable pain, but that pain was succeeded with far more than proportionate pleasure. In the beginning of the year 1810, he heard a sermon from the words, "without hope and without God in the world." He now saw himself undone, and conceived his destruction inevitable. He prayed; and it was the only prayer he had dared to offer; (for of the possibility of his own salvation, he had no conception) that God would give, whatsoever of health or talent he possessed, to the minister he had been hearing, that he might be strengthened the more, to lift up the voice of warning, lest others like himself should descend into the place of torment. It was probably in relation to this time of distress that he thus expresses himself, "I was fully persuaded my damnation was sealed, and the words I *am damned, I am damned, as surely as there is a God or a hell,* were continually sounding in my ears. I would sometimes detect myself repeating them with peculiar earnestness. The following Sunday morning, the words came with energy to my mind, *thy place is where the worm dieth not, and where the fire is not quenched; where is blackness, and the smoke of torment ascends for ever and ever.*" For several weeks, his darkness and despair continued. His mind was first relieved by hearing a child of the family say, 'Jesus will cast out none who call upon his name'.

But by the application of two passages of scripture to his mind, he was enabled to rejoice in Christ Jesus, as his Lord and Saviour. These were *Isaiah* vi, 7. *Lo this has touched thy lips, and thine iniquity is taken away, and thy sin is purged,* and *Rom.* viii. 39. *Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.* His mind was now delightfully enlarged. His conversation became spiritual and animated. He wished to consecrate all his powers to the honour of his Redeemer, and on a confession of his faith, was on the 28th of September of the same year, with six other persons, solemnly baptized. His mind was naturally strong, and his reasonings acute. Several months after his union with the church, he fell into some difficulties, relative to the doctrine of the divine decrees. As his temper was naturally open and candid, he stated them with a publicity, that a little more age and experience would have taught him was unnecessary. These perplexities continued, however, but for a few days, and were followed with deep humiliation of soul. He mourned that he should have been guilty of the folly of opposing his imperfect intellect to the sublime truths his God had revealed, and saw the reasonableness and beauty of the obedience of faith.

It is to be regretted, that almost all the papers of our deceased brother are without date. This circumstance prevents our presenting them in the order of time. The following extracts, however, serve to show the sincerity and intenseness of his devotedness to God, for certainly nothing could have been more remote from our brother's anticipations, than that those private exercises of his heart, would ever have met the eye of the public. Attend, my young friends, and may your spiritual edification be promoted. "The love of God, possessed and enjoyed in the soul, surpassess description. It is preferable to every thing this world can conceive of, or enjoy. This soothes our sorrows, raises us up, when on account of manifold afflictions and temptations, we are cast down; turns our mourning into rejoicing; strips us of our garments of sackcloth, and girds us with gladness. But this love can only come through the channel of him who knew no sin, yet for our sakes he was made sin; that we might be made the righteousness of God in him. Oh my soul, bless the Lord, and every power that is within me, unite in extolling his most glorious name, that, when thou in thy ancestor Adam, together with the rest of thy fallen fellow creatures, hadst sinned againt this God, and rendered thyself obnoxious to his severe but just displeasure, Jesus seeing thy fallen condition, thy awful and most miserable situation, took upon him thy nature to ransom thee! He who was rich, became poor, that thou through his poverty might be made rich. I charge thee, O my soul! ever adhere closely to the commands and instructions of this thy heavenly friend." Again, he says, "Lord what shall I render unto thee that thou hast given me parents, who have ever been assiduous in ren-

dering me comfortable and happy; and this too, notwithstanding I have offended against thy holy law, neglected the admonitions of thy Spirit, resisted the warnings of conscience, despised the expostulations of thy ministers, and grieved those parents to whom I am so much indebted. I thank thee, Lord, that thou hast not sent thine eagles to pluck out mine eyes, so as to darken my understanding, and render me callous, eternally so, to every thing of a serious and holy nature. Lord! I had long abused thy love. My sin has been too long indulged; but my heart aches, and my spirit groans within me, when I consider what a rebel against thee I have been, O blot out as a cloud my transgressions, and as a thick cloud my sins. Pardon my iniquity, for it is great. Work in me godly sorrow for sin, and repentance that need not be repented of; but—

Drops of grief can ne'er repay
The debt of love I owe!

I now, Lord, in the presence of angels, and devils, make an unreserved surrender of myself to thee, whose rightful subject I am; take me and keep me, in the hollow of thy hand."

The two subsequent extracts serve to show how much he feared deception in eternal things, and how much he lamented his want of more perfect conformity to his God. "I am afraid my feelings are only the effects of a heated imagination, not the callings of the Holy Spirit; or, that I am called, but not chosen. If Christ had shed abroad his love in my heart, would I be thus languid, and live so far from him? My mind is at times as lifeless, and as unconcerned, as though I had never loved. It is true, I feel at certain seasons a great desire after Jesus, and know that a change has taken place in my mind, for the world and its pursuits, its vain delights and gaudy toys, that I was once running after with eagerness, have lost their influence; and the people of God, whom I once hated, are become now the object of love and esteem:—them above all things on earth I value, yet such are my frequent wanderings, so little love have I towards my dear Saviour, so seldom do I approach the throne of grace by prayer, and such coolness do I feel when approaching, that I fear my hope is all a delusion." To this extract are added the words, "mournful believer." He affectingly enumerates the following sources of his distress; and where is the good man who has not found occasion for similar complainings? "My ingratitude for mercies received: my ideas and thoughts so seldom fixed on God and Jesus Christ; and when for a few moments my mind does begin to meditate, the facility with which it is drawn off and set upon improper objects: the coldness of my love towards the Lord Jesus; the extreme barrenness of my mind, with respect to spiritual ideas; when hearing the word of God preached, the small degree of interest I feel in it; the trivialness of an object which will draw off my attention; the wandering and unsettled state of my mind; the incapacity of recollecting, and much less of practising, what, from the sacred desk I hear, through inattentiveness; my extreme neglect in not properly

bridling my tongue; my want of humility, of which, in reality, I do not possess the smallest share; my darkness and ignorance in attempting to pray, and even when I do find words, the cold and indifferent manner in which they are uttered; blasphemous lusts and sceptic thoughts: when reading the word of God to which I am often backward; the inattention with which I peruse it, and which I pay to its truths; the stupor of mind which reigns, while contemplating the character of the blessed Jesus, his infinite and adorable condescension; not feeling willing to be any thing, and every thing, to serve God's dear people and promote their happiness; the resentment I feel inwardly, when ridiculed for righteousness' sake; the desire to revile again, when reviled, oftentimes, the fear of the creature overcoming the fear of the Creator; the indolent sensations I often find, while engaged in the pursuits of this world, often acting more as an eye servant, than as with an eye single to the glory of God; my want of gravity and sedateness, often laughing, when improper and sinful ideas are brought to view by those not professing to be any thing but servants of the devil; naturally of a warm temper and in every thing, except the service of God, active and laborious."

The talents of Mr. Pearse soon made him conspicuous in the church. He possessed an excellent gift in prayer. Variety, fervour, humility, distinguished his addresses at the throne of grace. He delighted in prayer meetings, was a constant attendant, and endeavoured to increase their number. "One Lord's day morning," he says, "I was much struck with an idea of my extreme neglect in duty, languor of affection towards Christ as my Redeemer, and the few considerations I have of him as my Guide, Protector, or bounteous Benefactor. Had not time for dinner, but went to society meeting, where I was filled with spiritual food, and where I think I partook of the bread of life. O to be made a daily partaker of that bread of the which if a man eat, he shall never hunger! In the evening, went to hear, and heard my spiritual father. The discourse was from *Isaiah* lxi. 2. *To proclaim the acceptable year of the Lord.* An anecdote descriptive of the infatuation of sinners, in pursuing the course of iniquity, impressed my mind with considerable force."

In a letter to his parents, dated January 18th, 1813, he says, "I will just mention as I pass along, whilst I have the recollection of it, that yesterday was my birth-day, as also the birth-day of our infant society;" alluding to a praying society he had been instrumental in originating." I feel ashamed and confounded under a consideration of the Lord's goodness, long-suffering, and tender mercy towards me, who have been so sinful, ungrateful and perverse." He observes at the close of the letter, "It pleased that God, whom by my conduct, as well as expressions, I was continually declaring I would not have to reign over me, in the exercise of free, rich, sovereign, and distinguishing grace and mercy, to make me, from an alien of the commonwealth of Israel, a fellow citizen with the saints, and I hope, yes, I believe, of the household

of God. View in me an exemplification and fulfilment of that promise of God to Messiah, "thy people shall be willing in the day of thy power." And the words of Isaiah, "I am found of them, that sought me not,"

His heart was set on the work of the ministry. He longed to renew and augment his literary information, that his usefulness in the churches of God might be the more distinguished. Several beautiful specimens of attempts at sermonizing, are among his papers. He had often expressed to me his wish to be a missionary, and to join the dear brethren in India, It was the prayer of his heart,

"Let Hindoos speak thy praise aloud,
While millions join the adoring crowd."

Among his private writings, I find the following effusion of his strong desires, "Hasten, O Lord! the diffusion of gospel truth through every land. Command thy heralds to sound deliverance to souls by Satan enslaved. May the world, from the rising of the sun, to the going down of the same, know thee, and Jesus whom thou hast sent. May kingdoms widely extended over the face of this our globe, now sitting in heathenish darkness, behold the glorious luster of the gospel; so that from the eastern coast to the western, the meridian splendours of salvation may chase away the night of sin and ignorance. Let the redemption, freely purchased by Jesus Christ, supplant all other hopes of salvation."

The ways of God are often involved in mystery. This opening flower has fallen to the ground, never to bear fruit in perfection on earth. In the course of September last, he began to droop. His disease was found to be a nervous fever. His mind through the whole of its progress was sustained by the grace of our Lord Jesus Christ. He mentioned to a friend, that his views of spiritual and eternal objects were clearer than any he had ever experienced before. He was not merely resigned to his affliction, but thankful for it; declaring that his only remaining desire for life was, that he might preach a precious gospel to perishing sinners. He often repeated the lines—

When through the deep waters I call
thee to go,
The rivers of woe shall not thee overflow.
For I will be with thee thy troubles
to bless,
And sanctify to thee, thy deepest distress.

His father was sent for, and witnessed the close of his spiritual journey. In the intervals of that delirium which his disease towards its issue occasioned, he was much in prayer. The last words he was heard distinctly to utter, and which were used a few seconds before his dismission from earth to heaven, were, "into thine arms Lord God Almighty." Thus happy in the Lord our young brother has bidden us farewell. May the providence be greatly sanctified to you, my much loved brethren, the members of this christian church. Let us be thankful when we see our brethren and sisters end well; and while by death our number is diminished let us offer our prayers that others may rise, and be baptized for the dead, and so fill up the vacancies which removals to heaven may create. Abound in

watchfulness and prayer, and and wait until the glorified Son of man shall collect us in the triumphant congregation of heaven, where we shall meet, to part no more. Be not afraid of dying. What though we fade as the leaf; like the leaves in nature, the saint looks more beautiful for his decay.* The germ of grace is immortal; "As the ilex and the oak, whose substance is in them, when they cast their leaves, so the holy seed shall be the substance thereof."† See my dear young friends, you who love the Saviour, see the advantages of early piety. It prepares for an early dissolution: who of you next shall be called away, is known only by God. Imitate your departed brother, in the observance of the operations of his own heart, and find leisure to record them. Let prayer meetings be your delight, and be earnest for the enlargement of the kingdom of Christ. May you, like the young Hebrews in the wilderness be "holiness to the Lord, and the first fruits of his increase."‡

SPIRITUAL DARKNESS.

Letter from the Rev. D. Turner of Abingdon, to the Rev. Mr. Beddome of Bourton.

You may possibly think it strange, my good brother, that I who have so little personal acquaintance with you, and know so little particularly, of your case, should give you the trouble of so long a letter, as the enclosed—and I confess it a liberty I am not sufficiently warranted to take. Nevertheless, I having myself once felt so much from a situation not perhaps much unlike yours, I was, more than I should else have been, affected with the short hints of your case in your last favour with the association Letter, that I could not easily rest the inclination I found in my mind, to say something that might administer to your comfort through the Divine blessing, though I confess I had no thought when I set out of going half this length. If I have been impertinent, I did not design to be so, and the rectitude of my intention, and your goodness, I trust, will plead my excuse. I am however, wishing to see you.

Yours sincerely,

Abingdon, Sep. 4, 1762. *D. TURNER.*

The Ode on the other side I composed for the comfort of a friend in distress, as well as to give vent to my own thoughts upon the subject. It proved a means of her refreshment and pleasure, it may possibly answer the like end with you, please therefore to accept of it as an instance of my good in tention.§

Abingdon Sep. 4th, 1762.

Dear Brother,

I do pity you with all my heart, and that not barely from a principle of common benevo-

* About the close of September, the forest trees in Pennsylvania, and other middle parts of the United States, begin to lose their verdure. The leaves assume new colours, particularly yellow, red, and crimson. Nothing can be more picturesque than an American forest at this season. The branches of the scenery will be described by some future Thomson, or exhibited on canvas by the pencil of an American Salvator Rosa.

† Is. vi, 13. ‡ Jer. ii, 3.

§ The Ode referred to is the 295th Hymn in Dr. Rippon's Selection.

lence, or even christian charity, but from real experience of perhaps the like, or worse condition myself.

Yours, I suppose to be a nervous disorder, attended with spiritual darkness and distress; if so, by attending to my story, and the reflections arising from it, you may possibly find some consolation.

About eighteen years ago, I fell into a deep and dreadful oppression of spirits, the very remembrance of which is ready to make me shudder, even to this day. There was some great disorder of body, but my mind was still more disordered, and felt the weight of all. Every thing of a distressing and terrifying nature, as to my spiritual concerns, especially, seemed to be present with me. I thought myself the most miserable being this side hell. Often wondered to see people afflict themselves about the common calamities of life. *They* appeared mere trifles, *Infirmities* that might be easily borne; but mine was a *Wounded Spirit*, torn with the clearest apprehensions of the malignancy of sin, and the displeasure of an Almighty God. I not only could not see any interest I had in his pardoning mercy, but feared I was given up by him to the Tyranny of my corruptions, so that I should certainly fall into some gross and scandalous sin, as a just judgment upon me, and so be left to perish with the most aggravated guilt, a monument of the Divine resentment against false pretenders of religion. I often wished to die even though I could but dread the conseqnence.

I sought the Lord by prayer and the other means of grace, day and night, but he still hid his face from me, now and then a glimpse of hope would break in upon me, but it was of short continuance. The Bible seemed as a sealed book in which I could meet with no comfort, though often much to aggravate my distress and increase my terrors. I endeavoured to examine myself, and search for the evidences of renewing grace in my heart, but all in vain, the more I searched, the more dark and confounded and distressed I grew. I continued to preach indeed to others, but very often with this heart-sinking conclusion, that *I myself was a cast-away.* Sometimes even in the midst of my work, the melancholy darkness would rush in upon my soul so that I was ready to sink down in the pulpit. Though for the most part I was tolerable during the exercise, yet I generally went to the pulpit and returned from it with trembling heart and knees. Many passages in the book of Job, and the Psalms, particularly the 88th Psalm, I felt as I read them, with peculiar sensations. Thus I continued for more than twelve months, enjoying scarcely two comfortable days together.

At length I came to this resolution, (viz.) to give up the point of proving myself a child of God already (which was what I had been labouring at all along) as a necessary medium of my comfort, and grant that I was a vile, sinful, and every way unworthy creature, admit the whole charge brought against me, and seek my remedy in Christ. For I argued, there was *forgiveness with God* for *the chief of sinners.*

The *Blood of Christ could cleanse from* ALL *sin*—and therefore from mine—He came to *call not the* RIGHTEOUS, *but* SINNERS *to repentance;* sinners without distinction of degrees, sinners as such, and because they were such. 'Twas said that WHOSOEVER *would, might come and take of the waters of life freely,* and *that he would in no wise cast them out.* Hence I was led to observe that if I could not go to him as a *Saint,* I might go as a *Sinner.* I resolved therefore to lay aside my enquiries after the evidence of my interest in him as one of his renewed people, and look entirely to him from whom all renewing grace, and the evidences of it, must come, look to him as a guilty, polluted, perishing creature, that had no *hope,* no *succour,* but in the pure *Mercy of God* through him. And thus I was led to such views of the all-sufficiency of the great Redeemer, and his willingness to save even the worst of sinners, such as I could best conclude myself to be, as silenced all my doubts, scattered my fears, and gave the most delightful peace and joy to my conscience. I now learnt indeed what I thought I had (and perhaps really had) learnt before, (viz.) *To live by Faith alone upon the Son of God; to make his sacrifice and righteousness my constant refuge, and draw all my consolations thence.* I found I had unawares laid too great a stress upon evidences of grace, and looked too much to them for my comfort, and too little to Christ. I plainly saw that with all the brightest evidences of grace about me, I was still a sinner, and must apply to my Saviour as such, in order to give life and vigour to my consolations and hopes: and that the spiritual life in me must be perpetually supplied from the same fountain from whence I had derived what I had already experienced. I found that the seasons of *Darkness* were not the proper seasons for seeking after evidences; but that the immediate and leading duty was, *trusting in the Name of the Lord.* I saw more clearly than ever that in the great business of acceptance with God, I could bring no righteousness of my own, that would avail; but that as a creature utterly undone myself, I must look to him *who takes away the sin of the world.* That God never *rejected* any, that seriously and in earnest applied to him, because they were *more guilty* and *unworthy* than others, or accepted others because they were less so; and in a word, that as the *best must* so the *worst may* come to him, through a penitent faith in the precious blood and righteousness of his Son, with equal assurance of a gracious welcome. And from that time to this (I bless God for his great mercy) I have never had any long continued doubt of my interest in his saving love. Whenever darkness and distress assault me, I am enabled to look to him who is the light and consolation of Israel; and remember that his grace is as free to me as another, and that he is as willing as *able to save to the uttermost,* ALL *that come unto God by him.*

I send you this account, my dear brother, thus circumstantially, to let you see, if possible, that there has no uncommon temptation overtaken you. Re-

member though you may *walk in darkness and have* NO *light*, yet there is a gracious provision made for all such in the Gospel, in the very nature and constitution of it in general, as well as in its precious promises and declarations in particular; so that if we take this Gospel just as it lies in our Bibles, we shall see that there is not the least room for even the worst of sinners to despair. For even to the impenitent and unbelieving the Gospel opens a *remote* hope, as it is the means of leading them to repentance and producing faith: and to the awakened and sensible sinner, an *immediate* hope, as the means of that holiness and comfort he seeks. The Grace that saves must be *entirely, absolutely free to* THEM; or else in the just and full conviction of their sin and guilt, it would be impossible any of them could have hope.

You want to see more of the image of God in you, more of the *saint* and less of the *sinner;* the desire is right and good; but remember, were you the purest saint on earth, that purity, though an *occasion*, would not be the primary *ground* and *reason* of your comfort. We are *begotten again to a lively hope*, not by even our evangelical holiness, *but by the Resurrection of Christ from the dead*, and the facts, doctrines, and promises connected with it, credited and trusted as they lie in the Bible. The greatest saint must depend upon the same righteousness and strength in Christ as the greatest sinner; and the latter is as welcome to that dependance as the former; if, having the comfort of that dependance, he makes it his serious care to *purify himself from all filthiness of flesh and spirit, perfecting holiness in the fear of God.* Though we are never *so poor, and miserable and blind and naked*, yet we may apply to Christ, even in this miserable condition, with assurance of success, as appears from his own word, if we apply with a view to our deliverance from the *power* as well as the *guilt* of our sins.

All this you very well know, and therefore need none of my instructions; but I meant not to instruct, but to stir up your mind by way of remembrance.

I scarce ever knew a disconsolate christian, however notionally clear, in the doctrine of the gospel and the way of a sinner's acceptance with God, but that as to *fact* and the *real exercise of his mind*, was some how entangled in his own righteousness; and built his comforts and hopes so much upon his evidences of renewing grace, as in some culpable degree to overlook the *only Name given under heaven* for our consolation, and so far as to miss his aim and dissappoint his desires and expectations. Terrified with the charge of guilt, his first attempt usually is, to prove himself not guilty, or at least to extenuate it, and prove it consistent with a state of grace, this diverts his attention from the proper object in that case, and to which he should first look, viz. the *great atonement and everlasting righteousness of Jesus;* for under all convictions of sin, the proper question with respect to our comfort is, not *how guilty* we are, but *how we may find forgiveness?*

And the answer is through a penitent faith in that atonement and righteousness;* for be the guilt less or more, *this only* can purge the conscience from it, and give us the peace of God; and for this it is all-sufficient: or take it thus,

We are sinners—we hear of a Saviour, and what he has done, and suffered, and is doing for our salvation—the questions are—

1. Are these things so? Are the facts and doctrines, declarations and promises of the Gospel true? If we have any doubt here, our business is with the evidences of the Divinity of the Gospel.

2. Are those declarations and promises, &c. *free* and open to ALL without exception, who see their need of the Grace therein implied? If we have any doubt here, the due consideration of the nature and design of the gospel—the infinite worth of the atonement—the stile and language of the invitations and promises, &c, will afford abundant means of satisfaction. Nothing in the world can be more true and certain, than, *that God so loved the World as to send his only begotten Son into it;* and 'tis as true, that *whosoever believeth on him shall not perish, but have everlasting life.* Which believing is neither more nor less, as to what is essential to the point, than an hearty and sincere *crediting* of the *truth* of this declaration; and an humble penitent *reliance upon the* promise connected with it, as *the Word of the eternal God, from a sense of the need of his grace,* and with a *view to the obtaining it.* It is, as our Lord himself represents it in the context, just the same thing, as the stung Israelites looking to the brazen serpent for a cure. Though wounded ever so deeply, if they cast an eye upon this medium, with a faith in the divine appointment and promises, they were as assuredly healed, as if they had received only the slightest injury; and that this was the case of *all* who so looked, *without exception.* Under convictions of our lost condition, and desire after deliverance, the first thing is *believing,* or looking by faith to Jesus, and trusting in his atonement, righteousness and power. This is the foundation of all prayer, and every approach to God. For *he that cometh unto God must believe that he is, and that he is a rewarder of all that diligently seek him.* He that would find light, and life and peace with God, must first believe there are such blessings, and the way in which they are to be obtained, viz. through Jesus Christ. Without some sort of credit to the divine testimony, some trust in the divine promises, it would be impossible to have any real hope towards God, and without hope there can be nothing done in religion. Instead therefore of these enquiries and reasonings about matters not immediately pertaining to the exercise of faith, our business is to apply ourselves directly to that exercise, assuring ourselves of the truth of the promises, and relying upon them in humble confidence that they shall be made good to us.

But here perhaps the distress-

* Acts iii. 19. Chap. xvi. 31.

ed Christian may be ready to say, "Faith is the gift of God," and I don't find he has given me that gift, I cannot believe, though I much desire it." To such a one I would answer, Faith is undoubtedly the gift of God, but the power to believe and trust, does not lie where such as you generally think it does, viz. *in a certain active energy in the mind, but in the fulness* and *clearness* of the evidence of the *Truth* and a *capacity* to *receive* it, for all faith begins in *persuasion*, and persuasion is the result of evidence. Hence we read of believers being persuaded of the promises, and *that faith is the evidence* (conviction or evincement) of *things not seen.*

We cannot doubt of the testimony of God when once we are convinced it is his testimony; nor, if sensible of our misery and really desirous of deliverance, can we avoid putting a confidence in those promises of deliverance that we believe God has made us. These acts of the mind will follow in the circumstances supposed unless we purposely and wilfully withhold them against conviction, which no serious mind can do. Our inability to believe, therefore, lies rather in the want of *light* than of *power*, i. e. the want of evidence as to the truth, reality, and importance of the object of our faith, or the want of a capacity to perceive it. Both these are the gifts of God. The means of both he has put into our hands, with assurances of blessing the use of them. *Faith cometh by hearing* and *hearing by the word of God.* Upon *that word*, the marks of *Divinity* and *truth* are imprinted with the most glorious and affecting evidence. The glorious Spirit that dictated it, still breathes in it, *It is spirit and life, the power of God to salvation.* It enlightens the soul, it convinces of sin and of righteousness, and thus tends to produce in us a just sense of our misery and the suitableness, excellency, and all-sufficiency of Christ as a Saviour. A serious and attentive regard to this word, accompanied with prayer, and that degree of faith such a conduct implies as already given, must be the sure way of encreasing faith, and filling the mind with true consolation. *Hear and your soul shall live.*

But there is perhaps still a difficulty that the humble christian cannot easily get over. He doubts his right to the promises of Grace, but here also he generally mistakes. He lays it upon some unattained qualification in himself, and which he thinks he must attain before he can embrace the promise in question, and which he seeks not by *faith* in Christ, but by some *work* or *works* of the law, some duties, which not being done in faith, can avail nothing; and thus, as the prophet expresses it, he spends his *money for that which is not bread, and labour for that which satisfieth not.*

The primary ground of all right that sinful creatures can have in the gospel mercy, is, the free and *express grant of it from God himself.* The primary *medium* of putting us into possession of that right is the *atonement and righteousness of Christ*; the next is that of believing the *Testimony of God* concerning these things and trusting in it. This is the scriptural representation. The

qualifications which the perplexed and disconsolate christian seeks with so much anxiety, therefore, are rather the *effects* and *consequence* of this grant, atonement and faith, and not preliminaries to believing, or preparatories to faith. It is true, there must, in the nature of the things, be some sense of the evil of sin and desire of deliverance, without which little regard will be paid to the Gospel mercy and way; but these his very uneasiness and distress shew that he has already; and by the very terms of the promise, he that is *weary and heavy laden may trust in Christ for rest.* If he *thirst* for them he may come *and take of the waters of life freely.* And indeed what *qualifications* can a guilty, polluted, impotent creature bring to his Saviour, beyond a *sight and feeling of his misery* and a *desire* of *deliverance*? Holiness in principle, and the fruits of it in practice, are necessary to the final enjoyment of eternal life; but not necessary to our believing the Gospel promises; because that belief itself is necessary to our holiness; for the *heart* is said to be *purified by faith.* The proper answer to every one that says *what shall I do to be saved*? is that of the apostle, *Believe on the Lord Jesus Christ.* Believe what God has testified concerning his Son, as the *great propitiation for sin,* and you will find that the experience of the efficacy of his blood, to purge the conscience from dead works, and of his power to save us from our spiritual blindness and depravity, and every evil, will follow. It is for want of entering thoroughly into this distinction, and mistaking the nature of faith, and the order and place appointed for it, in the great affair of salvation, that so many sincere christans live so great strangers to the solid and lasting consolations of Christ.

Forgive me, my dear friend and brother, that I have run on this tiresome length: I don't however mean to teach *you,* of whom I am better qualified to learn, but to remind you of such things as have a tendency to disperse the gloom that may hang over your mind. However, be of *good courage* and *wait on the Lord,* and your strength in his due time shall be renewed. He is *pleased with those who hope in his mercy: hope therefore in him, and you will yet praise his delivering grace.* Let me have your prayers, and believe me your sincere Friend and affectionate Brother in Christ.

D. TURNER.

PROPHECIES,

Referring to the Millennium.

No. I.

The Prophecies in the xxvith. *chapter of Isaiah and its connexions, considered as referring to the times of the Millennium, and those which precede it, including our own.*

It is very evident that the Prophecies in this and other chapters connected with it relate to gospel times. It must be in them that "The Lord of Hosts makes a feast of fat things unto all people--destroys the face

of the covering cast over all people—swalloweth up death in victory—and wipeth away tears from off all faces. Chap. xxv. 6—9. The only question is to what *part* of the gospel dispensation this strong language can apply. Some of it appears to be too strong to agree with events which have yet occurred, and therefore has been generally understood of the latter-day glory, when jews and gentiles shall embrace the gospel to a far greater extent than has hitherto been seen. With this accords the language at the close of chap. xxiv, and which seems to glance at the conversion of God's *ancient* people. "Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before his *ancients* gloriously." With this also accords the whole xxvth. chapter, which describes the triumph of the church over her enemies; and to have been compleat, should, I conceive, have included the first two verses of the xxvith, where the city of God is represented as having salvation for walls and bulwarks; and as throwing open her gates, and inviting the faithful to enter in.

But as certain parts of the xxvth. chapter refer to the conflicts which precede the triumph, so does the remainder of the xxvith. and the first verse of the xxviith. Now it is in these prophecies referring to times which *precede* the millenium, that we shall find the events of our own times. By giving what appears to be the meaning of every verse, accompanied by a quotation of the verse itself, the reader will be able to judge of the justness of the application of the prophecy.

Verses 3—6. The faithful are encouraged to trust in the Lord in troublous times: for before the city of God shall be encompasssed with salvation, Babylon, the antichristian city, must be destroyed; which will be attended with such calamities, that peace will in a manner be taken from the earth, "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength: For he bringeth down them that dwell on high; the lofty city he layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy."

Verse. 7. The church, pleading with God, takes encouragement, from his regard to righteousness, that he will not always suffer her enemies to triumph over her,—"The way of the just is uprightness: thou, most upright, dost weigh the path of the just."

Ver, 8, 9, The grievous persecutions which she had borne during the long and dark night of antichristian domination, are viewed as divine chastisements or "judgments beginning at the house of God;" under which she declares her feelings, and hopes for deliverance.—"Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea,

with my spirit within me will I seek thee early."

Verse 9. latter part. The ground of this hope is, not only that God has punishments in reserve for her enemies, but that the calamities which the infliction of these punishments will bring upon the world shall be made subservient to her increase. —"For when thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness."

Verses 10, 11. The adherents of Antichrist will not profit by these events: but being given up to perverseness and blindness, neither mercies nor judgments will humble them: that however which was unaccomplished by forbearing goodness shall be accomplished by the strong arm of justice—they shall be humbled, and consumed in fires of their own kindling. —"Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. Lord, when thy hand is lifted up they will not see: but they shall see, and be ashamed for their envy at the people: yea, the fire of thine enemies shall devour them."

Verse 12. The church expresseth her confidence that these calamities, though they should take peace from the earth, yet shall contribute to her prosperity: for all that she hath wrought, it is God that hath wrought it in and by her; and he will not forsake the work of his own hands.—"Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us."

Ver. 13, 14. She recounts her persecutions, cleaves to Christ, and anticipates the fall of her persecutors. —"O Lord our God, other Lords besides thee have had dominion over us; but by thee only will we make mention of thy name. They are dead, they shall not live, they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish."

Ver. 15, 16. After the fall of the anti-christian powers the church will be increased, and God will be glorified; especially by the conversion of the Jews, who under the chastizing hand of God shall be brought to pray unto him.—"Thou hast increased the nation, O Lord, thou hast increased the nation: thou art glorified: thou hadst removed it far unto all the ends of the earth. Lord, in trouble, have they visited thee: they poured out a prayer when thy chastening was upon them."

Ver. 17, 18. She laments her ineffectual and abortive labours, for ages preceding, in subduing the world to Christ.—"Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord, we have been with child, we have been in pain, we have as it were brought forth wind! we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen."

Ver. 19. To these complaints of the Church God graciously answers by promises of better times. "Thy dead shall, my deceased,* they shall arise: awake

* Lowth.

and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Ver. 20, 21. and ch. xxvii. i. He answers farther, by inviting her to retire into her chambers, as for shelter from the storm. There will be no need for her to fight in this battle, but to pray in secret; it will be soon over: the blood of the martyrs must be avenged, and the anti-christian power, that great leviathan, that piercing and crooked serpent, must be slain by the "sore and great and strong" sword of Jehovah. Then the church of Christ shall shine forth in all her millennial glory—"In that day sing ye unto her, a vineyard of red wine. I the Lord do keep it, I will water it every moment: lest any hurt it, I will keep it night and day!" xxvii. 2, 3. GAIUS.

PREPARATION

FOR DEATH AND ETERNITY.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Matt. xxiv. 44.

I am entered on a new year, which to me may prove the last in this world. How important therefore the enquiry, "Am I ready for death and eternity?" In this the mind may be assisted by attending to the figurative representations of dying, given us in the sacred word.

Death is a *sleep;* and readiness supposes the work of the day completed, and a calmness of spirit enjoyed, which is produced by no deceiving opiate, but by faith in Jesus Christ. Death is a *journey;* and preparedness supposes that our loins are girded, our staff and sandals at hand, and that provision is possessed for the way. It is a *flood;* and to be ready, is to have our ark constructed. It is the demolishing of a *habitation.* He only is ready for the shock, who has another dwelling into which he can pass. The body is an investing *garment.* In death we are *uncloathed.* At this moment, the good man finds himself dressed in the garment of salvation; but alas! for the sinner, he is found *naked.*

Divines have frequently distinguished readiness for death and eternity, into *habitual* and *actual.* Habitual preparation referring to the *state* of the subject: and actual to the *affections of the mind,* on the contemplation, or perception of death's approach. A fleet is habitually ready for sea; whose timbers are strong, whose ammunition is ample, whose crews are courageous, and well officered; but it is actually ready, when its sails are unfurled, its colours flying, its anchors weighed, and the air rending with the parting shout. He is habitually ready for a passage into eternity, whose heart is regenerated, whose hope is the Redeemer, and whose life is holiness to the Lord; but he is actually ready, when in the exercise of united faith and desire he can say,

Dear Sovereign, break these vital strings,
That bind me to my clay;
Take me Ureal on thy wings,
And stretch, and soar away.

Instead, however, of pursuing the distinction, let us view prepared-

ness for death and eternity, a *mistaken*, or *real*.

Mistakes here are of the most serious consequence. Conceive not that you are safe, because you can contemplate death and eternity with unconcern. A false and indurating philosophy may have taught some that it is folly to fear an uncertainty, or to fly from that which is inevitable. But are you sure it is uncertain, that *the wicked shall be turned into hell, with all the nations that forget God*? Have no injurious propensities, or prejudices, withheld you from a careful enquiry after evangelical truth, and made you blind to the grand cure of mortality, which the gospel proposes? Can you conceive a Hume was happy, when, with death entering his chamber, he amused himself at whist, and sought entertainment from the dialogues of Lucian and the ferryman of Hell? Are you happy yourselves? Heroes in the crowd, are you not cowards in solitude? O reflect, while reflection can profit you; "Who hath hardened himself against God, and hath prospered?"

Some imagine, that their good works performed, will secure a title to the society of Angels. It is really astonishing, that men professing to read and approve the New Testament, can for a moment snppose, that heaven shall be the recompense of human virtues. It is there distinctly and repeatedly stated, that we are saved, not by works, but by grace; not by the deeds of the law, but by the compassions of a Mediator. All our best actions are stained with pollution; if they were not, they yet could never atone for past offences, and much less deserve everlasting felicity. In the heavenly world all the honour of salvation is offered to the Lamb that was slain.

Many, we fear, rest their hopes on the expected visit of a minister of God, and the feelings of an expiring hour. Can earth and ashes produce that renovation requisite to prepare for heaven which the scripture describes as the work of God alone? Is it less than the presumption of madness, to expect salvation by a few ceremonies on a death bed, after the prime of existence has been devoted to the service of Satan? O *be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap.* Vain hope, as in Bunyan's pilgrim, may carry ignorance agreeably over the river; but he soon found that there is "a way to hell from the gates of heaven, as well as from the city of destruction."

Our young friends may be tempted to found their hopes of final glory on their connection with pious parents. Bless God that he has given you such, and make it your ambition to be their consolation and glory; but remember they have no oil in their vessels to spare. Religion is a personal concern. You are to see God for yourselves. Without vital piety, your natural connexions will no more secure your salvation, than could the relationship to Abraham, claimed by the voluptuary in hell, prevent him from being tormented in flame.

We will state to you in what real preparedness for dying consists. The only obstruction which unfits us for death is sin. This

is the asp that lies hid among our blossoms; this the poison that destroys us.

O if my threatning sins were gone,
And death had lost his sting;
I could invite the angel on;
And chide his lazy wing.

Our iniquity must be pardoned, or it will sink us to ruin. Now we are assured, that without the shedding of blood, there is no remission, and equally so, of the inefficacy of the blood of bulls and goats, of the blood of our tenderest connections, and of our own blood. Look then away from worldly altars, from your fellow men, and from yourselves; and behold the Lamb of God. He was wounded for our transgressions, and bruised for our iniquities. He, as the substitute of his church, has assumed, sustained, and borne away the load of her offences. The robes of the armies in heaven have been made white in the blood of the Lamb. In this they have overcome, and this is the burden of their exalted and everlasting anthems. Are you alarmed at perceiving that you are indebted to the law and justice of God, ten thousand talents, and that you have nothing to pay?—

"Pay! Trust in Christ and all is paid."

Believing in his name, you can never come into condemnation. His blood answers the claims of divine government, presents a complete atonement for sin, and can purge from the conscience every stain.

To fit us for heaven, the views of a carnal heart must be changed, its aversions subdued; and its aims, pursuits, and propensities take a new direction. This our Lord teaches when he says, *marvel not that I say unto you, ye must be born again. Except a man be born again, he cannot see the kingdom of God.* Without a new creation of the heart, you can never exercise any of those graces which distinguish the christian. Repentance and humility, hope and love, patience and zeal, joy and peace, are graces of heavenly origin. Flesh and blood can never produce them. In heaven, the triumphant bands are beholding the glory of the Lord, not with the senseless stare of an eagle at the sun, but with judgments enlightened, with a high reverence for the divine character, and a persuasion of their interest in his favour. All are changed into the image of Christ, and are passing from glory to glory. But you who are unconverted, bear the image only of the earthly. The divine excellency offers no charms to your benighted understandings, and your consciences forbid you from contemplating the God you have offended in any other light, than as a righteous judge, and terrific avenger. The happiness of heaven is as pure as it is exalted. Nothing that defileth, or maketh a lie, has ever passed, or shall pass into the holy city. *Unto the pure, all things are pure; but unto them that are defiled and unbelieving, is nothing pure; but even their mind and conscience is defiled.* Were any of you, who are unregenerated, introduced into heaven, you would be as restless and afflicted as are nocturnal animals, when placed in the lustre of the sun; you would fly back from the ranks of the righteous, and seek for relief in the coverts of eter-

nal shades. Change of situation would produce no change of character. "Satan among the sons of God," entered a devil, and he left them a devil. To constitute happiness, there must be a correspondence between our natures and our stations. What have the fowls of heaven to do with the caverns of the ocean, or the monsters of the deep with the vines of the hills? *What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?* To suit a sinner's inclinations, were he introduced into heaven, it would become necessary, that the saints, the cherubim, and God himself retire; but in such a case he would find himself precisely in the condition in which he now stands, *without hope and without God.* Our Lord teaches us in the connection of the text, that to be ready, is to be watchful, v. 39. To watch is to be awake. It is the reverse of a foolish persuasion that we are secure, when like Jonah in the storm, or like Sampson on the lap of Delilah, we are without evidence of our safety. O brethren, "let us not sleep as do others." Watchfulness is of large extent; it is connected with solitude, "I watch and am as a swallow on the house top."—with fervent supplication, "Watch unto prayer—with humble praise "Watch with thanksgiving;"—with holy sobriety, "Be sober, be vigilant;"—with firmness in principle, "Watch ye steadfast in the faith;"—with anxiety for the salvation of others, "They watch for souls;" and with holy expectation of our Lord's arrival, "Behold I come as a thief! Blessed is he that watcheth and keepeth his garments." So v. 37. 38. "Blessed are those servants whom the Lord when he cometh, shall find watching, and if he shall come in the second or third watch and find them so, blessed are those servants."

Here then let us institute a solemn enquiry, *Are we ready for death, or are we not?* If not, be assured death is at hand. The snare is laid, and you will soon be captivated. Guilt unpardoned, has been compared to cold brimstone lying on the insensible conscience of the transgressor, the sparks of death kindle it into a sheet of involving flame, with which he remains for ever surrounded. When the son of man comes, it is in vain to hope for an escape. There is no discharge in this war. The body must return to the dust, and the spirit to the God that gave it. The Scotch divines often and justly represent the grave as the resting place of the saints, but the prison-house of the ungodly.

On the contrary, how blessed the exit of the believer whose graces are active, whose zeal for the cause of his God is undiminished, and whose life is devoted to holiness. He honours his Saviour in death, and recommends to all around that religion which is associated with all his triumphant expectations. With Paul he can sing, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them that love his appearing."

MISCELLANIES.

ADDRESS OF THE *BAPTIST DELEGATES.*

AT PHILADELPHIA.

The General Convention of the Baptist Delegates, for Missionary purposes, assembled in the meeting-house of the first Baptist Church in Philadelphia, on Wednesday the 18th. of May 1814; to their constituents, the churches of Jesus Christ, the ministers of the Gospel, and the friends of Religion in general, present their christian love, and cordial wishes.

Beloved Brethren and Friends,

In what manner, and to what extent, it has pleased the blessed God, of late, to direct the attention of many among us, to the interests of the Redeemer's kingdom, some of you are already sensible, and others will learn from the preceding pages. Under the smiles of a propitious Providence, a convention has assembled, at Philadelphia; consisting of Delegates from parts of our Union, various and remote, to devise a plan, and enter into measures, for combining the efforts of our whole denomination, in behalf of the millions, upon whom the light of evangelical truth has never shone. The result of their serious and affectionate consultations, you have an opportunity of perusing.

Unpromising and disastrous as the present state of our world may appear, the period is surely approaching, and we trust is not distant, when the scene shall be reversed.—"The crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." The glory of the Lord" shall arise upon Zion," "Mountains and hills shall break forth into singing, and all the trees of the field shall clap their hands." Our God will "create Jerusalem a rejoicing, and his people a joy." "The seed shall be prosperous, the vine shall give her fruit, the ground shall give its encrease, and the heavens shall give their dew."

For this glorious period the Church has long and anxiously been waiting. For this, thousands of the petitions of the saints have already been presented by the great Mediator before the eternal throne, and thousands more are continually ascending. It is a day of glory, embraced in the tenor of the covenant of promise, and which, as the reward of his conflict and suffering, the Redeemer is expecting; a result, to which the revolutions of empire, and the silent progress of time perpetually verge.

The agency by which whole nations shall be regenerated hereafter, is the same which takes one of a city and two of a family, and brings them to Zion now. The universal, moral change, like the erection of the second temple, shall be effected, "not by might nor by power," but by the Spirit of the Lord. The promise is recorded, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thy offspring." But assurances of divine assistance were

never designed to discourage human endeavours. They diminished not the zeal, and the labours of Zerubbabel. Paul and Apollos well knew that the "increase" must be of God, but this animated, not retarded them—in the services of *planting* and *watering*. In many of his mighty works, it is the pleasure of Jehovah to act alone. Alone he planted the heavens, and laid the foundations of the earth. He asks the aid of no created arms when he balances the clouds, directs the thunder, or arranges the stars; day and night, summer and winter, seed time and harvest, obey no voice but his. But for effecting the conversion of sinners, sanctifying their hearts, and preparing them for everlasting enjoyment of his presence in heaven, he usually acts through the medium of instruments. He has commissioned his ministers to "go, into all the world, and preach the gospel to every creature." Treasures of grace are introduced into "earthen vessels." Even the private christian, as well as the pastor or the teacher, is permitted to enjoy the honour of being a "fellow worker with God." The preaching of the everlasting gospel "unto them that dwell on the earth, and to every nation, kindred, tongue, and people," combined with the prayers and liberality of the churches, will usher in the day of Babylon's destruction, and the general triumphs of holiness and truth.

To considerations such as these, professors of the gospel have surely attached too little importance. They have looked for a harvest without a seed-time: or, where the necessity of the labours of the spring has been admitted, content with seeing others in the field, they have themselves stood "all the day idle." The industry, the privations, the successes of the Missionaries of Christ, may have excited a languid and transient admiration, but ah! how few have ventured on their labours, or imbibed their spirit? Who will pretend that the zeal of a Swartz, or a Vanderkemp, of Marshman, Ward, or the Careys has been excessive, beyond what the state of the heathen, the honor of Christ, or the duty of the Christian demands? But brethren, if theirs be correct, ours has been deplorably deficient. Shall their fervours for the divine honour exhibit a steady and sacred flame, and ours slumber in ashes? Rather let us profit by their examples, and aspire to their usefulness and honour. The gospel of Christ, above every other system, originates and sustains a public spirit. "None of us liveth to himself, and none of us dieth unto himself." The design of the obedience and sufferings of Jesus recognizes none of those inferior distinctions which divide man from man. The gospel secures the salvation of a multitude "which no man can number, of all nations, and kindreds, and people, and tongues." It presents a sovereign remedy for all the diseases which awakened sinners of every rank, and of every clime, feel and deplore. The apostle of the Gentiles longed and prayed for the salvation of his countrymen, but he also travelled from province to province, from Jerusalem to Illyricum, publishing salvation through a Mediator's name. What advantages soever particular fields for missionary efforts may exhibit, the disciple of Jesus will contemplate the whole world as a scene demanding his sympathy and his prayers, his zeal and his contributions. Four hundred millions of our fellow creatures spread over the countries of Hindostan, Siam, Tartary, China, and its neighbour-

ing islands, various parts of Africa, America, and the isles of the Pacific Ocean, are involved in the darkness of Paganism. Their idolatry is associated with customs, absurd, sanguinary, and obscene. The female character is sunk in servility and wretchedness. Millions in Europe, Africa, and Asia, are revering the Arabian Impostor as a messenger from God, and the Koran as their guide to paradise. Ten millions of our race are Jews, scattered throughout every nation, and are every where resting in their law, and rejecting the Messiah. In many sections of our globe, where Christianity is publicly professed, it has been so mixed with vain superstitions, its doctrines so misrepresented, its duties so mistaken, and the means by which it has been propagated and maintained, so repugnant to its pure and gentle spirit, that even Christendom itself presents scenes for pious exertions, which for ignorance and misery, are in heathen regions scarcely exceeded.

Who can contemplate the prospect our world presents without exclaiming, "mine eye affecteth my heart?" The soul of a Tartar, or a Hindoo, of an Indian, or a Musulman, is as wonderful a faculty, as immaterial and immortal, as the soul of a Christian. It is as susceptible as his, of hope and fear, of extacy and anguish, but alas! it is dead in trespasses and sins, destitute of the light of revelation, and in danger of eternal fire. "For as many as have sinned without the law, shall perish also without the law." Were circumstances reversed; were we in a moral darkness, and the pagan world enjoying the light of life, self-love would instantly suggest to us the benevolent duties which it would become them to discharge. Those very duties are our own. The holy men who saw our forefathers prostrating themselves before the shrines of a Woden, or a Thor, and who exhorted them to turn from idols to serve the living and the true God, have left us, in their toils, an example of duty, and in their successes encouragement for our liveliest hopes.

Within the last few years, it has pleased the good Spirit of our God to awaken in his churches, a serious concern for the diffusion of the Saviour's cause. Numerous, and, in some instances, large associations of christians have been formed for the purpose. Considerable sums of money have been collected; Bibles and Religious tracts are extensively and gratuitously circulating, and the hope which thousands cherish, that the glory of the latter day is at hand, is as operative as it is joyous. The blessing which has succeeded the efforts of our denomination in India demands our gratitude. In a few years, the word of life will probably be translated into all the languages of the East. The change of sentiment, relative to the subject of baptism, that has lately occurred in the minds of two respectable characters, who were sent out Missionaries, by another denomination of our christian brethren, appears to have been of the Lord, and designed as a means of exciting the attention of our Churches to foreign missions. The engagedness of these worthy brethren in the work of the Lord continues. They look to us for aid, are actually under our care, and have an undoubted claim to our united and firm support. One of them is about to travel through different parts of the Union, with a view of increasing the number of missionary establishments. We anticipate with pleasure your zealous co-operation. The brevity of life, the value of immortal souls, the obli-

gations under which divine mercy has laid us, our past inactivity, the facility with which the great work may be effected, the excellent tendency of the spirit for foreign Missions in multiplying Missions at home, the examples of other christian persuasions, and the incalculable blessings that may follow our endeavours, form a body of motive, which we hope will kindle in many of our youth, an ardent desire to enter on Missionary services, and in you, the the holy resolution to minister of your abundance, to all who shall go forth in the name of the Lord.

But, while we call your attention to the spread of Evangelical truth, we would impress on your minds, that many other, and most important advantages may arise to the interests of Christ among us, from our acting as societies, and on the more extended scale of a Convention, in delightful union. The independence of the Churches, we trust, will ever among us be stedfastly maintained; but with this, as they are entirely voluntary, the holy combinations we wish for can never interfere. Is it not a fact, that our Churches are ignorant of each other to a lamentable degree? But for the labours of one or two individuals, it is probable that whole associations might have assembled, in different parts of our Union, without being known, or knowing that others existed. We have "One Lord, one faith, one baptism," why should our ignorance of each other continue? Why prevent us from uniting in one common effort, for the glory of the Son of God? At the present convention, the sight of brethren, who had never met each other before, and who, a few months ago, had never expected to meet on earth, afforded mutual and unutterable pleasure. It was as if the first interviews of heaven had been anticipated.

The efforts of the present Convention have been directed chiefly to the establishment of a foreign Mission; but, it is expected that when the general concert of their brethren, and sufficient contributions to a common fund, shall furnish them with proper instruction, and adequate means, the promotion of the interests of the Churches at home, will enter into the deliberations of future meetings.

It is deeply to be regretted, that no more attention is paid to the improvement of the minds of pious youth, who are called to the Gospel Ministry. While this is neglected the Cause of God must suffer. Within the last fifty years, by the diffusion of knowledge, and attention to liberal science, the state of society has become considerably elevated. It is certainly desirable, that the information of the Minister of the sanctuary should increase in an equal proportion. Other denominations are directing their attention, with signal ardour to the instruction of their youth for this purpose. They are assisting them to peruse the sacred writings in their original languages, and supplying other aids for pulpit services, which, through the grace of the Holy Spirit, may become eminently sanctified for the general good. While we avow our belief that a refined or liberal education is not an indispensible qualification for ministerial service, let us never lose sight of its real importance, but labour to help our young men, by our contributions, by the organization of Education societies, and, if possible, by a general Theological Seminary, where some, at least, may obtain all the advantages which learning and mature studies can afford, to qualify for acting the part of men, who are set for the defence of the Gospel. Improvement of this nature will contribute to roll

away from the Churches, the reproach of neglecting to support the ministry of the word. They will be unwilling to receive for nothing that which has cost their ministers much.

Finally, brethren, "be ye steadfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

RICHARD FURMAN, *President.*

Obituary.

Mrs. HANNAH SAUNDERS.

The following account was drawn up by a friend, whose affection for the deceased was unfeigned, and whose opportunities of conversing with her were very frequent.

Mrs. Hannah Saunders was born in London Aug. 1747. Her mother, being truly serious, endeavoured to bring up her children in the fear of God. Mrs. S. at an early age, attended with her mother on the ministry of that eminent servant of Christ, the late Rev. George Whitfield, under whose discourses she often felt a deep sense of her lost state by nature, and her need of an interest in the Lord Jesus, the only Saviour of guilty creatures.

About the year 1763, being then sixteen years of age, she made a public profession of her faith in Christ, was baptized and received a member into the Church of Christ meeting in Eagle Street, then under the pastoral care of Dr. Gifford, where she continued a member till some time after her marriage with Mr. Saunders, when she was dismissed to the Church under the care of the Rev. J. Martin; then meeting in Grafton Street, Soho,

In a serious and constant attendance on all the ordinances of God's house, she was enabled by divine grace to fill up her place in this Church. Her unwearied attention to the afflicted, and her tender, judicious, and persevering regard to the necessities of the poor, are well known, and in which she has seldom been equalled. In attending to the relative duties of her character, many can testify that her chief aim was to promote the present happiness and eternal welfare of all around her, and by a steady uniform walk, for upwards of fifty years, to adorn the doctrine of God her Saviour in all things.

The memory of those that attended her during her last illness, supplies what remains to be stated, as to the many gracious expressions which fell from her lips in that period. From the time it pleased the Lord to lay his hand upon her, the state of her mind was tranquil, not being anxious as to the result of her affliction: she often said, "I am in good hands, let him do with me as seemeth him good." A sinner saved by grace; and, by the grace of God I am what I am, was her usual description of herself.

With one exception, it was never noticed that her mind, through her affliction, was distressed by temptations from the grand enemy of souls; on which occasion a friend observed, "I hope you are not in Bunyan's slough of despond?"

she replied, "No; blessed be God, I am not: I shall yet praise him." Asking her one morning, how she found herself, she replied, "I am very weak, so much so as to incapacitate me to look up to God; I hope you all pray for me." On being told she was never forgotten at a throne of grace, she replied, "Yes, I know you all do pray for me, but it is a finished salvation, there remains nothing for me to do, I shall be complete in him, Oh may I be found in him." A friend calling to see her, in the course of conversation, said, Do you not feel the same need now as ever to come to Christ as a guilty sinner? She replied, "I am a poor sinner, yet leaning on a *sweet Saviour*, I have no other hope but in him."

After passing a restless night, when asked in the morning how she found herself, she replied, "but poorly, yet I can rejoice in the Lord, believing he is *my* God and *my* Saviour." Passing another restless night, she said "I scarcely know where I am, but it matters not, I shall be found in Him." After very wearisome nights, she would often say, they have been good nights to me, I have enjoyed much of the presence of my God." Frequently when she appeared dozing, with lifted hands she would express earnest ejaculations for support and patience. "Lord have mercy upon me;" was her continual prayer; at other times she would exclaim, "*My Lord and my God.*" One evening, not knowing any person was near her, with great vehemence she exclaimed "No: he hath not forgotten to be gracious." She added, "He is a God full of compassion and gracious, long-suffering and plenteous in mercy and truth, pardoning iniquity, transgression and sin." At another time, in reply to a friend when asking how she was, she said, "Very poorly, but hanging on Christ, if I might use such an expression." Being asked if she wished to be raised in the bed, she exclaimed, "Dear Jesus raise me higher, Jesus is worthy to receive honor and power divine." After an unexpected revival, she said, "I hoped it would not have been so, but that I should have been dismissed, if it had pleased God;" but added, this is cowardice, his righteous will be done," She often expressed great anxiety lest she should dishonor God by impatience, and begged that if, through the extreme pain she often felt, any restlessness was perceived, it might be excused.

The scriptures were a never failing source of enjoyment to her, and, while being read, she would often repeat, with peculiar emphasis, the close of verses she thought applicable to her situation; from which her confidence in God was apparent. Among the many passages which afforded her support, only the following can be recollected; "Thou shalt guide me with thy counsel, and afterwards receive me to glory.—Now unto him that is able to do exceeding abundantly above all that we ask or think.--But my God shall supply all your need, according to his riches in glory by Christ Jesus—Behold God is my salvation, I will trust and not be afraid: for the Lord Jehovah is my strength and my song. He is also become my salvation—The Lord hath appeared of old unto me saying, yea I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee. —To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God.—To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name

written, which no man knoweth saving he that receiveth it. He that overcometh shall inherit all things, and I will be his God, and he shall be my son."--she added, "and his *daughter* too, saith the Lord Almighty."

If any had occasion to be with her, who she thought lived in the neglect of prayer, she did not fail to exhort them to pray for themselves, and added, "You must die as well as myself." On the Lord's-day evening prior to her decease, when about to close the day by reading and prayer, she desired some other branches of the family might be called, on their entrance she said "Cannot we sing a hymn?" Being asked if she wished any particular one to be sung, she replied, I do not recollect any one in particular." A friend said, Jesus thy blood and righteousness; shall we sing that? She exclaimed "Oh yes!

Midst flaming worlds in these arrayed
With joy shall I lift up my head,"

and, as far as her faltering voice would permit, joined in singing the whole of that hymn.

In the last interview she had with her dearest earthly friend, being the evening before her departure, she was somewhat revived, and conversed very freely with him: being then asked if Christ were precious to her, she replied: "For these two last days the fever has been so bad that my enjoyments have not been as formerly," but added with emphasis, "I am feeling for him." She took her leave of her dear husband as usual by commending him to God, not supposing that this was to be her last interview with him in the present state, or that her dissolution was so nigh.

Shortly after, a change was perceived to have taken place, her medical friend was immediately applied to, who on seeing her, pronounced her removal at hand. She was prevented by the nature of her complaint from speaking for a considerable time before her death —she gradually declined, and shortly after 12 o' clock on Saturday morning July 30, 1814, this saint of God fell asleep in Jesus. Surely, "blessed are the dead that die in the Lord." Amen, Amen.

Aug. 5. She was interred in a family grave, Bunhill Fields; her aged Pastor, for whom she indulged the most respectful and affectionate sentiments, was present, though his infirmities prevented his speaking. Mr. Keene delivered the address on the occasion, and the following Lord's-day Mr. Pritchard attempted an improvement of the providence, at Keppel Street, in a discourse from *Psa.* lxxvii. 26.

MRS. NICHOLSON.

Mrs. Nicholson was the widow of the late Rev. T. Skinner, Baptist Minister at Newcastle upon Tyne. She was a native of Uffculm in Devonshire, where she was brought up by her parents in uniform attendance at the established Church. At a very early period of life she lost all relish for the vain amusements aud unsatisfying pleasures of this world, and discovered a mind strongly inclined to spirituality and devotion.

Being invited on a certain occasion, to go to a dissenting Chapel, she heard a Sermon from Mal. iii. 16. *Then they that feared the Lord, &c.* which made a more than ordinary impression on her mind. Her inquiry was, "Where are *they that fear the Lord* to be found? O that I were one of them! then should I be happy with them here, and be numbered amongst them *in that day when God maketh up his Jewels.*" After various ex-

ercises of mind for a considerable time, and repeated attendance on the ministry of the Rev. Mr. Lewis, she made a profession of her faith in Christ, was baptized by him and received into the church.

Soon after this she became acquainted with the late Rev. T. Skinner; to whom upon his leaving his studies under the late Dr. Evans of Bristol, and settlement at Clipstone, she was married, and with whom she lived as a faithful and most affectionate wife to the day of his death. After having resided several years at Clipstone they removed to Towcester, where they spent ten years. The memory of Mr. and Mrs. Skinner in these places is still held in the highest esteem, and many have cause to bless the providence of God in bringing them thither..

In 1793 they removed to Newcastle upon Tyne, where they resided but two years, when Mr. Skinner was called to "enter into the joy of his Lord." After nine years in widowhood, Mrs. S. was again married, to a Mr. Nicholson of Sunderland with whom she lived nine years in much comfort, and who still survives her.

Early in the summer of 1813 she was attacked with complaints of a very alarming nature, which, however, contrary to the expectations of her friends, nearly left her at the close of it. But in December following they returned again with increased violence. Then was the time that *hope full of immortality* triumphed over the weakness of human nature: for, during her years of health and strength, death often appeared the king of terrors, and the grave affected her mind with gloom and dread; but "at eventide there was light." The nearer death approached her, the more evident she saw and felt her victory over it, through our Lord Jesus Christ. In a letter dated March 5, 1814, she wrote, "I have much to be thankful for to God that in this affliction his kindness has been so very great. His promises have been sweet and precious to my soul. Yes, my dear child, he is so good that I feel I can leave you in his faithful hands, and believe he will be your God and guide even unto death; when our hope, I trust, will be realized and we shall meet in a happier state." On the 22nd she again writes, "I trust I feel a love to God not mixed with any dread of death. I wish to resign myself into his merciful hands to do with me as seemeth good in his sight."

She was very remarkably supported by the recurrence of appropriate passages of Scripture to her mind; particularly *Nahum* i. 7. *The Lord is good, a strong hold in the day of trouble, &c.* and *Colos.* i. 20. *And having made peace through the blood of his cross, &c.* "The blood, (said she,) which cleanseth from all sin has ever been precious to my soul." The 305th of Rippon's Selection of Hymns,

> "Jesus, lover of my soul,
> Let me to thy bosom fly,"&c.

was repeated by her with devout feeling and enjoyment. Having taken to her room, she said, "This tabernacle must be dissolved; but O what a blessing! there is a house not made with hands, eternal in the heavens." She continued under her affliction till the 9th, during which Christ was the theme of her conversation and the joy of her soul. "I am going the way," said she "of all flesh; but I shall behold his face in righteousness—I shall be satisfied when I awake in his likeness."

The last words she was understood to say, were

> Prepare me Lord for thy right hand,
> Then come the joyful day;
> Come death and some celestial band,
> To bear my soul away."

R. P.

REVIEW.

Remarks on a Review in the Evangelical Magazine.

Thinking as we do that Dr. Brown in his "History of Missions," has performed an acceptable service for the christian world, we cannot refuse his request to give a place to the defence of his work, which the worthy author feels himself called upon to make against what he considers the unfair representations which have been given of it in a popular and widely circulated journal.

To the Editor of the Baptist Magazine.

Sir,

I beg leave to submit to you a few Remarks on a very extraordinary Review of my "*History of the propagation of Christianity*," in the Evangelical Magazine for the month of August. I trust you will have the goodness to communicate them to the public through the medium of your Magazine.

Though the review from beginning to end is little else than a series of gross, and I fear I may add of wilful, misrepresentation, I shall confine my remarks to some of the more prominent particulars. I need scarcely observe, that I fully expected that the doubts which I have more than once expressed in my History, of the perfect correctness of Dr. Buchanan's statements, would excite some surprize, and subject me, perhaps, to severe animadversion, from some of the friends of religion. Of the grounds of these doubts I shall here say nothing; if I shall afterwards feel myself under the necessity of stating them, I shall do it in as fair and candid a manner as I can. But I must not pass in silence the way in which one passage connected with that subject is stated by the Reviewer. "Comparing (says he) the report of Dr. Buchanan of the natives converted by the Danish mission *(obtained on the spot)* with the account which Dr. Carey had received," our author adds, that "if the latter (which states them at 40,000,) be below the truth, Dr. Buchanan's (which reckons them twice as numerous) we are convinced, is still further beyond it." That Dr. Buchanan obtained his information on the spot, as the Reviewer has here stated, is not merely a gratuitous supposition: it is in direct contradiction to what I have mentioned in the very passage from which the quotation is taken. My words are these: "Most people, it is likely, will be disposed to prefer Dr. Buchanans' statement, not only as it is the largest, but *because they suppose he would obtain his information on the spot*, and therefore it is proper to remark, that he gave this account *before the period of his visit to the Coromandel coast.*' Now that this statement is correct, will appear from comparing the period when Dr. Buchanan gave this account, and the time of his journey to the coast of Coromandel. Any person, by referring to his "Christian Researches" will find that it was in the autumn of 1806 that he performed that visit; but this account was given in the year 1805, as appears from his own words in the *first* edition of his "Memoir on the expediency of an Ecclesiastical establishment for India." "Through the divine blessing," says he, "on this mission, an incalculable sum of happiness has been dispersed in India. From its commencement in the year 1705 to the *present year* 1805, it is computed that 80,000 natives, of all castes, in one district alone, forsaking their idols and their vices, have been added to the christian church." What then, shall we think of the veracity of a writer, who says, that Dr. Buchanan obtained his information upon the spot? Of that, certainly, the Reviewer had no evidence: and indeed, he makes the assertion in direct contradiction to the evidence that was before his eyes. It is utterly inconceivable that this could escape his observation; for the above quotation, which I have made from my history lies, *in the very midst* of the sentences of which he has selected such parts as seemed to suit his pur-

pose. If this be not a falsehood, and that of a very aggravated nature, I know not what is worthy of the name.

With respect to what I have said of Dr. Haweis, I shall make no observations. There the world will do me justice. But I cannot help noticing the way in which my words in one instance are quoted. I am represented as giving the following account of the effect on the Missionary Society of Dr. Haweis' representation of the success of the first mission to the South Sea Islands, "Animated, however by this dazzling description, &c. on the very next day they passed a resolution to undertake another voyage to the Pacific Ocean." There is then some reasoning which proceeds on the supposition that I have represented the second mission to the South Sea Islands, as entirely the result of Dr. Haweis' splendid description, and this the reviewer is pleased to represent as an absolute falsehood. Now I will frankly acknowledge, that if I had given such an account, it might have been liable to the charge of falsehood; the statement at least would have been imperfect. But if I have not,—if in the very same sentence I have stated other *powerful* causes, and if this is kept out of sight by the reviewer, on whom does the charge of misrepresentation fall? My words are these, "Animated, however, by this dazzling description, *as well as by their own sanguine hopes*, the Missionary Society determined to lose no time in prosecuting a work they had so successfully begun. Now I would ask, Why are these words which I have marked in italics omitted? If clauses of a sentence are in this manner left out; if they are passed over under the shelter of an *&c.* who is proof against mis-representation?

"But indeed the writer of the article seems sensible that Dr. Haweis' representations cannot be entirely vindicated; at least I can see no other reason why he should be displeased at my bringing them forward. He would seem to insinuate, that there is a kind of absurdity in introducing into a History quotations from an *Address* and a *Sermon;* and he afterwards asks, "Why did our author prefer quotations from the glowing language of a public orator to such as he might have adduced from the official publications of the Society? The first paper of this kind that he has referred to is the instructions for the conduct of the Duff's second voyage." But surely it might have occurred to the Reviewer, that if in an Address or a Sermon, facts are brought forward or what are represented as facts, there can be no impropriety in introducing them into a work of a historical nature. But these statements, it is said, are not official: and the first document, it is alleged, that I refer to of an official nature, is the letter of instruction to Capt. Robson, with respect to the second voyage of the Duff. This, however, is not perfectly correct. The address, (or rather *Memoir*, as it ought to have been called,) and the Sermon by Dr. Haweis, were published *by authority of the Missionary Society*, and though this may not imply, that every sentiment contained in them met with the approbation of the Society, yet certainly the Directors must be considered as lending their sanction to the general purport of them, especially as they immediately after acted upon them. The letter of instructions to Capt. Robson, is so far from being the first official document of the Society to which I have referred, that the whole of the preceding account of the Mission is, with some trifling exceptions, taken from Sermons preached before the Missionary Society, from the Missionary voyage, and from the Transactions of the Missionary Society, and if these are not official documents, I acknowledge I have yet to learn what are the official publications of the Missionary Society.

After some remarks on the style, to which I shall soon advert, the Reviewer observes, "A more serious pretence for contempt of missions will probably be grounded on the manner in which the conduct of them is sometimes unguardedly (and we apprehend unjustly) represented." We are told, (vol. 2. page 459,) that when the missionaries (to the Boschemen) first entered upon their work, they laboured to convince their hearers, by arguments addressed to their *understandings;* but

afterwards having found this method unsuccessful, "they insisted chiefly on the dying love of Christ, in a simple affectionate manner," which was attended with remarkable success. So (page 118.) it is said to be a rule with the Moravian Missionaries, to enter into no discussions concerning the existence or attributes of God, &c. *until* the savages appear to believe in Christ.' The same statements occur elsewhere; and unfortunately the example of the apostle Paul is generally alleged in support or illustration of them. A sceptical reader would of course conclude, not only that the Missionaries propagated stark nonsense among their converts, but likewise that the Apostles did no better." Of the wisdom and piety of this last remark, I shall say nothing; the simple mention of it is enough to satisfy a serious mind. But I would ask, Have I in this instance, misrepresented the practice of the missionaries? Had the Reviewer consulted the authorities to which I have referred, he would have found that I had not; and as it is the duty of an historian to represent facts simply as he finds them, it would then have followed, that the charge of exposing missions to contempt, did not devolve so much upon me, as upon the poor ignorant missionaries, who pursued according to the opinion of our Reviewer, so absurd a plan. It so happens that in my account of the mission among the Boschemen, I have done little more than quote the words of Mr. Kicherer, "*When we first entered on our work*," says he, "*we laboured to convince our hearers, by arguments addressed to their understandings;* but our endeavours in this way had little success. They continually raised objections and difficulties. We then resorted to another method; we insisted chiefly *on the dying love of Christ, in the most simple and affectionate manner.*" This statement, let it be remarked, stands on record in the "*Transactions of the Missionary Society,*" vol. 2, page 12. But such are the candour and consistency of the Reviewer, that whether I draw my materials from the *official* publications of the Society, or, from those he calls not official, I am equally liable to censure. But what will the Reader think, when he learns that the Evangelical Magazine, *while under the charge of the present editor*, has, with respect to the Boschemen, and the very same missionaries, to whom I have referred, given nearly the same statement as I have given! In the Number for January 1804, there is an account of Mr. Kicherer's labours among these savages; and among other particulars, we find the following: "At first Mr. Kicherer attempted to preach to them *systematically*; but he found little effect from this. He then had recourse to the method which the Moravians found the most useful, *simply preaching the life and death of Jesus Christ*, inviting them to come to him that they might have life." A similar statement is also given in the course of the examinations which Mr. Kicherer and the Hottentots underwent in London, the account of which, it is well known, is given in the Evangelical Magazine, with expressions of the highest satisfaction. I am fully sensible indeed that in a Magazine carried on for a number of years, perfect consistency is not to be expected; but certainly it is very strange that what at one time is spoken of with approbation, should at another, be treated as *stark nonsense.*

With respect to the quotation relative to a similar practice among the Moravians, it is made in such a manner as implies not so much a serious concern lest missions should be subjected to contempt through my indiscretion, as a fixed design to misrepresent my History. As given by the Reviewer, the statement is as follows: "So (page 118.) it is said to be a rule with the Moravian missionaries to enter into no discussions concerning the existence or attributes of God, &c. until the savages appear to believe on Christ." As given by me, the account is the following: "It is now a rule with them, to enter into no discussions concerning the existence or attributes of God, *the doctrine of the Trinity, and other similar truths*, until the savages appear to believe in Christ, and to feel the transforming influence of the gospel upon their hearts and lives. It is proper however to remark, that though the brethren make the death of Christ the grand subject of their preaching among the heathen, they by no means confine their instructions to this particular

point. There is no part of divine truth, whether of a doctrinal or practical nature, but what they endeavour by degrees to instil into the minds of their converts." If the Reviewer was really concerned lest persons of a sceptical turn should view missions with contempt on account of the "stark nonsense" with which the missionaries were chargeable in contenting themselves with speaking to the Heathen of the love of Christ in a simple affectionate manner, why did he again resort to the artifice of an &c. instead of bringing forward that part of the sentence which I have marked in italics, and which might have softened the contempt of at least some of those friends of reason? Why, especially, did he omit the whole of the two following sentences, which would have dispelled in a great measure the objections to which the practice of the missionaries might seem liable? Surely this was like one who was determined to misrepresent my statements, while at the same time, he affected to deprecate the pernicious consequences which they were calculated to produce, though in fact, they had little or no tendency to produce these consequences, unless from the mutilated and imperfect account which he was pleased to give of what I had said.

My style is another ground of objection. "The well-disposed reader," it is said, "will regard with candour, defects of arrangement, and blemishes of style. It is indeed to be regretted that the latter are so frequent, and so gross, as to throw considerable obscurity on the sense. Prepositions and conjunctions are commonly used in a manner so foreign to an English ear, that a Scottish glossary would have been serviceable. *At*, *of*, *on*, *with*, *yet*, &c. are introduced so as only to be interpreted by the context. *Iricisms* (perhaps *Gaelicisms*) also not seldom demand an *opposite* construction. The words *indeed*, and *besides* (the latter both as adverb and as a preposition) incessantly recur; and precision of terms seems to be wholly disregarded. These faults we notice in the hope that they may be hereafter corrected: and we are chiefly concerned on account of the scope they will afford to cavillers against Missionary undertakings, for turning them to ridicule. By such persons, the piety of the Author's sentiments, (which might compensate with religious readers, for greater defects,) will not be admitted in apology for so *disgusting* a style." That there are Scotticisms in my work is highly probable; for there are few persons who have been born and educated in this part of the Island whose style is entirely free from this defect. But that there should be Iricisms, or Gaelicisms, is, I think, not very likely, as I happen to be entirely norant both of the Irish and Gaelic languages, and therefore it is scarcely probable that I should often fall into the idiom of either of them. I would also remark that I suspect my Reviewer is neither an Irishman nor a Highlander, and of course is as ignorant of these languages as myself, and therefore I imagine, that had I fallen into Iricisms, or Gaelicisms, he, at least, would not have been able to detect them.* Of the style, it becomes not me to speak, but I understand it is considered by others as not deficient in simplicity, perspicuity, and correctness. It is possible indeed, that the reader from the many proofs which he has already had of the accuracy of our Reviewer, may have begun to suspect that there may, at least be some foundation for this judgment.

But my History is a work of little or no research. "The materials," it is said, "which the author has collected, were such as were most easily procured, and not one hundred pages of his work relate to any thing that occurred more than a century ago." In other parts of the critique, the want of information and the want of research, is more than once insinuated.† Now, I will frankly acknowledge, that I had imagined that whatever were the faults of my History, the want of research was not among the number, and notwithstanding the assertions of

* By Iricisms I have understood the Reviewer to mean the idioms of the Celtic language as spoken in Ireland, as Gaelic is spoken on the Highlands of Scotland. But if he means the idioms of the Irish in speaking the English language, still the above observations are true to a certain extent.

† The Reviewer has particularly noticed that my account of the Missions of the

this writer, I am not afraid that my readers will bring forward the charge against me. Let any person of ordinary candour take up the work; let him observe the variety of books, from which I have compiled my account of the missions previous to the last century, to which the Reviewer has particularly alluded: let him glance over the authorities to which I have referred throughout the rest of the work; let him turn to the Appendix; and I apprehend he will scarcely charge me, either with want of research, or with drawing my materials only from such works as were most easily procured. I suspect that the Reviewer himself could name to me very few books of much importance on the subject of Protestant missions, but what I have consulted in the course of my History.

I shall follow the Reviewer no farther, most of the other remarks which he has made, might be answered in a similar manner; but enough, and more than enough, I suppose has been said to satisfy the reader of the correctness and veracity of this Reviewer.

I am, sir, your most obedient servant,
WILLIAM BROWN.
Prestonpans, near Edinburgh,
Nov. 7, 1814.

Remarks on the Review of a Pamphlet called the History of the Baptists, in the Evangelical Magazine, in a letter to the Editor, wherein it is shewn that the Reviewer has left the Baptists and their System in the Bible, and condemned Pædobaptism. By a Country Pastor Button and Son, price 4d.

I have left you an example. *Jesus Christ.* The Practice and example should be both of one kind, for every man of sense must be convinced of this, that one kind of example can never support another kind of practice. *Reviewer.*

The Author of this Pamphlet, addressing the Editor of the Evangelical Magazine, fully expresses our sentiments, and we conclude those of our readers, when he says, "Had such a performance appeared by itself, it would have deserved no notice whatever, and might have been suffered to pass on to oblivion, the place of its destination, without a single remark." We are not, however, quite certain that he is so correct when he adds, "It is the circumstance of its having your approbation, sir, that renders it at all necessary to pay any attention to it, as in that case it may be considered as expressive of the sentiments of the conductors of the Magazine on the subject of which it treats, as well as of the writer himself, which gives it the appearance of a combined production."

That the Review in question had the approbation of the Editor, and perhaps of a few other persons, engaged in conducting that work, may be fairly inferred, but that it was sanctioned or approved by the great majority of the Ministers whose names appear as its conductors, may be safely questioned, or even positively denied. The fact seems to be, that certain persons, who some years since performed the principal *obsequies* in the funeral of Bigotry, have been since detected in re-acting the part ascribed to the friends of the staunch republican Milton, after the restoration, viz. of proclaiming a premature death, and having a mock funeral, to preserve the life of their favourite! We recollect, indeed, that about a year afterwards, an honest ancient Briton informed them, "that though they had buried bigotry in England, its ghost had been since skulking about in Wales: but that he hoped it would never be permitted to re-cross the Severn to torment the good English people again." Recent events have proved that this monster could only have *slept* and not have deceased at that period, or if apparently *dead*, that the process of resuscitation having been long and successfully employed by some member of THE (humane) SOCIETY; he has been restored to life, and exercises even more than his former strength to teaze and torment those who were never his favourites!

It is unnecessary to make large

Swiss, the Swedes, and the Dutch, occupies only 23 pages. Perhaps it is not generally recollected that the Rev. George Burder, *the Editor of the Evangelical Magazine*, along with another gentleman, issued, some years ago, proposals for a general History of Missions, in which, so far as appears from the proposals, it was not designed that these missions should occupy a *single* page.

extracts from a pamphlet which may be purchased for fourpence; but we cannot refrain from giving part of the concluding paragraph, because it so admirably expresses our feelings upon this subject.

"I consider it no small part of the happiness of my life, that I have enjoyed the friendship of many worthy Pædobaptists ever since I knew any thing of the grace of Christ. We have agreed to differ on the subject of baptism, and have loved as brethren, and sorry should I be were it to be otherwise in future. But were Pædobaptists in general of the same cast as your Reviewer, sir, I should be inclined to think that all friendly intercourse between them and the Baptists would be at an end. It is with pleasure I can say, that none such have come within the reach of my personal acquaintance, and my regard for those I do know, inclines me to think that there are not *many* Pædobaptists, at least who deserve the christian name, that would either extract from Robertson's History the account of the Munster Anabaptists and entitle it "The History of the Baptists," or that would disgrace it with such a Review. If the Baptists owe any regard to such men, it is that which they owe to their enemies."

MISSIONARY RETROSPECT, AND FOREIGN INTELLIGENCE.

BAPTIST MISSION.

Letter from Mr. Ward, addressed to a female servant in London, who had presented Bagster's Edition of Henry's Bible to the Mission Library.

Mission House, Serampore,
Feb. 24, 1814.

Dear Sister K——,

We have enriched our Mission Library with the valuable present you were so good as to send us of Henry's Bible. We thank you. God will not be unmindful of your love to his cause. May you find his presence your guide through all the changes of life; and may the consolations of that blessed book be your staff as you pass through the dark valley of the shadow of death.

We have begun this year by exploring a way for the formation of a Mission at Dhacca, a large city;—by sending brother Carey's third son, Jabez, to the island of Amboyna;—by sending brother Kerr, a native brother, to Allahabad, a large city in Hindoosthan;—and by sending two brethren to join brother Robinson at Java. Pray for us, our work is great, we are weak, sinful, and dying.

Yours, affectionately,
W. WARD.

Fire at Rangoon in the Burman Empire.

Letter from Mr. Judson to Dr. Carey.

Rangoon, March 28, 1814.

Dear brother Carey,

Since your son Felix left us for his station at Ava, we have till lately occupied a house within the walls, on account of the danger which was apprehended from the robbers. A week ago we were driven back to the mission-house by a dreadful fire which has laid the whole town in ashes. It commenced about 9 o'clock, A. M. in the suburbs, and in the course of the day swept away almost every thing within the walls. The ruin is said to be more complete than that of the last fire. The Goverment houses, the Portuguese church, and every building which escaped the last fire are now destroyed. The King's godown, in which the mission press was deposited, and a few houses in the range of the godown, are alone preserved. How remarkable the providence, that the little section of the town, which contains that invaluable deposit, the press, remains amid the general ruin! especially, when we consider that in the last fire the godown was consumed. We succeeded in the commencement of the fire in removing every thing out to the mission-house, grateful that we were distinguished from all around

us, in having a comfortable retreat from the devouring element. We are now daily expecting your son's return. His wife and child are perfectly well, as also Mrs. J. who unites with me in respects to Mrs. Carey and yourself.

A. JUDSON.

Extract of a Letter from Mr. Chater.

Columbo, April 29, 1814.

" My dear brother,

———My four little boys and myself are in perfect health, my dear Ann is still the subject of much debility. She has a daily task devolving upon her to which she is but just equal; she has a school of about twenty young ladies, instructing whom, though a work in which she delights, with her strength, is not a little arduous.

Next Lord's day week I expect to do what has never yet been done in this country: which is to administer the solemn ordinance of scripture baptism. We have at present but one candidate, but we hope more will soon follow him. A regiment of soldiers, the 73rd, is to be stationed here, among whom are some like them who waited upon Cornelius, *devout men.* These will increase our little congregation, and I hope be made a blessing to our infant cause.

I am not yet able to preach to the natives in their own language; but by the help of a good interpreter I have commenced this delightful work. While I thus preach to them *the unsearchable riches of Christ*, I hope the Lord will open many of their hearts, as he did the heart of Lydia, that they may attend to the things that are spoken. I hope my dear brother, you and yours enjoy much soul prosperity. Pray earnestly for us that we may also. To enjoy this, to be delivered from the dominion of sin, the love of the world, and to have our hearts much set on things above, is true blessedness, and to a Missionary peculiarly needful. Let us also often think of that joyful period when we shall meet above around the throne of God, to join in singing the Saviour's worthy praise, without interruption, and without weariness through eternal ages,

I am, &c.

J. CHATER.

Extracts from Periodical Accounts of the Baptist Mission, No. xxvii. *just published.*

Dinagepore. Mr. Fernandez, the worthy pastor of the Church there, writes, August 20, 1813, that he had nineteen persons under instruction, and that these, with the members of the church, and their children, make in the whole forty-five, who live within his premises. Nine of the above-mentioned persons were baptized within the next three months.

Goamalty. The journals of Mr. D'Cruz shew his diligence, and that his preaching makes some impression upon the minds of the people.

At *Cutwa*, a Mr. Albut, an assistant in the Indigo works, has been baptized by Mr. Wm. Carey, and has already began to preach the word in the surrounding villages. The five native brethren at this station are diligently employed.

In *Jessore* a considerable awakening appears to have taken place; " many profess faith in Christ, but shew (says Mr. Thomas) some dread of persecution."

The accounts from *Serampore* and *Calcutta* are pleasing. Several persons were baptized August and September 1813. In November they say, " five native brethren are now employed in Calcutta and its vicinity, all supported by different friends of the gospel here, and in England." The happy deaths of Dweep Chund, and Khrisna-dasa, afford fine specimens of the power of the gospel to support the mind in that solemn season. The death of *Ram-boshoo*, one of the first Hindoos who appeared to embrace the gospel, from the preaching of Mr. John Thomas, before the commencement of our Society, is very affecting. He wrote the Hymn, " Who besides can deliver us," &c. but the Missionaries say of him, " Nothing could induce him to avow the Lord Jesus, the reason of which was ultimately but too apparent—he had not parted with iniquity."

From *Chittagong* Mr. D'Bruyn writes, that he had baptized two persons, and that six persons had communed at the Lord's table. One of these, a Hindoo, in consequence of his putting on the Lord Jesus, had lost his situation, and with a family of six children was left destitute of employ-

ment. Two native Preachers had visited *Silhet*, where the prospect is pleasing. Khrisna intended removing thither with his family.

At *Digah* in Hindoosthan, the school prospers, and contains 100 children. A native, named Vrinadavnaa, is remarkably active, though an old man, and almost deprived of sight by looking so much at the sun whilst a viragee.

Mr. Thompson appears to be very useful at *Patna*. He preaches at many different places, and circulates the scriptures and tracts in various languages.

From *Agra*, Messrs. Peacock and M'Intosh say there have been many enquirers of late for Sungskrit New Testaments; and that they appear to have excited a spirit of enquiry among learned Brahmuns.

The information from Mr. Chamberlain at *Sirdhana* is of an encouraging nature. Mr. C. mentions with great pleasure the success which has attended the labours of the Rev. Mr. Corrie and Abdulla Meseeh at Agra.

The Schools in the *Mahratta* country prosper delightfully. Some of the native boys read the scriptures to their neighbours. It is hoped a church will soon be formed there.

Messrs. Carey and Judson go on well in the Burman Empire; and Mr. Robinson, and Mr. Reily, who has lately joined him, at Java. Mr. Peter is well employed in Orissa, and Mr. Chater at Ceylon.

We copy the following Resolution of the Annual Meeting of the Baptist Missionary Society, held at Kettering on the 4th of October, on account of its importance.

"That as those who have hitherto been most active in collecting for the Mission are becoming less capable of exertion, it be earnestly recommended to every minister of the denomination through the kingdom, who approves of the object, to do every thing in his power to promote it."

BIBLE SOCIETY.

Communication from the King of Persia, relative to the late Rev. H. Martyn's Translation of the New Testament into Persian.

From his Excellency Sir Gore Ousely, Bart. Ambassador Extraordinary from his Brittanic Majesty to the Court of Persia. Addressed to the Right Hon. Lord Teignmouth, President of the British and Foreign Bible Society.

St. Petersburg,
My dear Lord, Sep. 20, 1814.

Finding that I am likely to be detained here some six or seven weeks, and apprehensive that my letters from Persia may not have reached your Lordship. I conceive it my duty to acquaint you, for the information of the Society of Christians formed for the purpose of propagating the Sacred Writings, that, agreeably to the wishes of our poor friend, the late Rev. Henry Martyn, I presented in the name of the Soceity (as he particularly desired) a copy of his Translation of the New Testament in the Persian language to his Persian Majesty, Fatch Ali Shah Kajar, having first made conditions that his Majesty was to peruse the whole, and favour me with his opinion of the style, &c.

Previous to delivering the Book to the Shah, I employed Transcribers to make some Copies of it, which I distributed to Hajee Mahomed Hussien Khan, Prince of Maru, Mirza Abdulwahad, and other men of learning and rank immediately about the person of the King, who, being chiefly converts to the Soofi Philosophy, would, I felt certain, give it a fair judgment, and if called upon by the Shah for their opinion, report of it according to its intrinsic merits.

The inclosed Translation of a Letter from His Persian Majesty, to me, will shew your Lordship that he thinks the complete Work a great acquisition, and that he approves of the simple style, adopted by my lamented friend, Martyn, and his able co-adjutor, Mirza Seyed Ali, so appropriate to the just and ready conception of the sublime morality of the Sacred Writings. Should the Society express a wish to possess the original Letter from the Shah, or a Copy of it in Persian, I shall be most happy to present either through your Lordship.

I beg leave to add, that, if a correct Copy of Mr. Martyn's Translation has not yet been presented to the Society, I shall have great pleasure in offering one that has been copied, from and collated with the original left with me by Mr. Martyn, on which he had bestowed the greatest pains to render it perfect.

I also promise to devote my leisure

to the correction of the press, in the event of your thinking proper to have it printed in England, should my Sovereign not have immediate occasion for my services out of England.

I beg you to believe me, My dear Lord, your Lordship's most sincere and faithful humble Servant,

GORE OUSELY.

Translation of His Persian Majesty's Letter, referred to in the preceding.

In the Name of the ALMIGHTY GOD, whose Glory is most excellent,

"It is our august command, that the dignified and excellent, our trusty, faithful, and loyal well-wisher, Sir Gore Ousely, Baronet, His Britannic Majesty's Ambassador Extraordinary (after being honoured and exalted with the expressions of our highest regard and consideration) should know, that the Copy of the Gospel, which was translated into Persian by the learned exertions of the late Rev. Henry Martyn, and which has been presented to us by your Excellency on the part of the high, dignified, learned, and enlightened Society of Christians, united for the purpose of spreading abroad the Holy Books of the Religion of Jesus (upon whom, and upon all Prophets, be peace and blessings!) has reached us, and has proved highly acceptable to our august mind."

"In truth, through the learned and and unremitted exertions of the Rev. Henry Martyn, it has been translated in a style most befitting Sacred Books, that is, in an easy and simple diction. Formerly, the four Evangelists, Matthew, Mark, Luke, and John, were known in Persia; but now the whole of the New Testament is completed in a most excellent manner; and this circumstance has been an additional source of pleasure to our enlightened and august mind. Even the Four Evangelists, which were known in this country, had never been before explained in so clear and luminous a manner. We, therefore have been particulary delighted with this copious and complete Translation. Please the most merciful God, we shall command the Select Servants, who are admitted to our presence, to read * to us the above-mentioned book from the beginning to the end, that we may, in the most minute manner, hear and comprehend its contents.

"Your excellency will be pleased to rejoice the hearts of the abovementioned, dignified, learned, and enlightened Society, with assurances of our highest regard and approbation; and to inform those excellent individuals, who are so virtuously engaged in disseminating and making known the true meaning and intent of the Holy Gospel, and other points in Sacred Books, that they are deservedly honoured with our royal favor. Your Excellency must consider yourself as bound to fulfil this royal request.

Given in Rebialavil, 1229.

(Sealed)

FATEH ALI SHAH KAJA."

Origin of the PARIS Bible Society.

THE Rev. F. Leo, a German Minister, travelling on the continent, intended, about 3 years previous to the conclusion of the war, to pass through Paris on his way to England. Though he possessed a passport with which he could travel through every part of the French dominions, it was necessary to apply to the Minister of the Interior, for a passport to leave the Country; especially, as his destination was England. Application was accordingly made, and urged by the assurance that Mr. Leo had no *civil* or *political* connexion with England, and that he was travelling merely for religious purposes. All his applications, however, were in vain, and he soon found that it was not probable he would be permitted to leave the country while the war continued. He therefore determined to attempt the establishment of a Bible Society in Paris. After many difficulties and trials, by the blessing of God, and the aid of the British and Foreign Bible Society, and of other friends, he accomplished his design. About 1500 Protestant New Testaments, stereotyped, have been printed, the paper

* I beg leave to remark, that the word "Tilawat," which the Translator has rendered "read," is an honourable signification of that act, almost exclusively applied to the perusing or reciting the Koran. The making use, therefore, of this term or expression, shews the degree of respect and estimation in which the Shah holds the New Testament.

Note by Sir Gore Ousely.

and type of which are excellent, and are sold as low as 2 livres each, that is, 20 pence english, without the binding, and 3 livres each, that is, 2s. 6d. with it.

The good and great Alexander, when in Paris, presented the Society with 1000 livres, and promised 1000 more, to their projected Catholic Bible Society, when he should receive a copy of the Catholic Testament. The King of Prussia also gave 250 livres.

When at Frankford on the Main, Mr. Leo received, from the surviving heir of Martin Luther, legal authority to take the family name, and has now in his possession Luther's seals and the Psalm book which he carried in his Pocket.

As few of our religious friends who intend to visit Paris, would wish to return without leaving behind them some token of British Christian benevolence, we subjoin this good man's address—Rev. F. Leo, Rue et Hotel, Coquillere, Paris.

THERE are new Editions of the Bible now printing at Warsaw, Posen, Thorn, and Cracow. This has appeared the more necessary, as since the creation and aggrandizements of the Duchy of Warsaw, the Constitution of which has made the people free, more than 1000 parish schools have been built, and endowed by the liberality of the noble proprietors, to enlighten the respectable class of the industrious peasantry. These establishments have been made after a plan formed by the Commission of Public Instruction, under the Presidency of Count Stanislaus Potocki. The Provinces the most distant from Poland will be ready to do the same if they are permitted. Editions of the Bible are also making at Rorsemieniell, at Wilna, in the Polonèze and Lithuanian languages; and even in Samogitia, in the language of the country. It is gratifying to the heart to hear of this progress to light; for it is the true and certain path to liberty and happiness.

Letters from France.

To the Editor of the Baptist Magazine.

I beg leave to submit for your insertion, if you judge proper, a Translation of the most interesting parts of two letters just received from France; one written to myself by Mr. Devisme, Pastor of the Reformed Church at Quivey, Department du Nord, and the other to Mrs. C. from his Wife. We were intimately acquainted with them for the last seven years of our captivity in Valenciennes; we visited each other very often, and our conversations were chiefly on religious subjects.

Yours in the Gospel,
JER. COWELL.

From Mr. Devisme.

Valenciennes, Oct. 20, 1814.

I begin to hope that the minds of the People, being less occupied about politics, they will turn on the side of Religion. I design, if God should bless my labours, to do all that is in my power to contribute thereunto, by insisting more than ever, upon the sinful and miserable condition of man, in Adam, and in his state by nature, and on the great necessity he is under of applying by prayer and true faith to Jesus Christ, for justification and salvation in him and by him. To this end, I have since your departure studied the works of Dr. Doddridge, Mr. Bunyan, and the little Tracts you left in my hands, such as the "Three Dialogues between a Curate and one of his parishoners"—"Dialogue between two Friends on Regeneration"—"A Message from God unto thee"—"Serious Considerations"—"Duties and Doctrines of the Christian Religion"—Extracts from the Holy Scriptures," &c. &c. but I stand in need of a greater Number of these little works to distribute in the Churches in which I desire better to propagate the necessity of Faith in Jesus Christ.—If you would procure them and others of the kind, to a certain quantity, you would greatly contribute to this good work.

From Mrs. Devisme.

Oct. 22, 1814.

I have always taken, and do still take a great part in the sorrows which you have experienced for a long time past in this world of misery and tribulations. May God by his grace soften them more and more, and give you at last much consolation, but while you are waiting for this happy moment, you enjoy many spiritual advantages which I, with my children, are de-

prived of here at Valenciennes. Oh! that the happy Millennium days of which you speak, were arrived in France, then I should think myself and family happy indeed. But it is not here as in your country.

The Ministers of the different churches respect each other, but they are not sufficiently agreed in the principal Truths of Religion to act in concert for the promotion of Christianity. We understand, however, that zeal revives a little among the Protestants as well as the Catholic Churches; by the latter of which we should have been persecuted, since the late events, if the new Government had ever so little seconded them. This however has not yet been done. We are pretty well satisfied with the manner in which the affairs of Religion are regulated. The civil code of Laws respecting births, marriages and deaths, are the same as before, and although the Catholic religion is declared to be the religion of the State, Worship in general is equally free and protected. The Protestant Ministers, as well as the Catholic Priests, have been for a long time without receiving any salary from the Government; but since the month of July they have both received for the last quarters in 1813, and the first in 1814. Mr. L' Archeveque, Pastor of the Reformed Church at Walincourt, on account of not having sent his Certificate in time, is perhaps the only one who has not received any thing for this year past, and who by his activity and talents has gained the confidence of all the surrounding churches.

We have just received a letter from our Son Jonathan at Genevre* he says that he is well in temporals and spirituals, and finds a real pleasure in the study of the Gospel, and that since he has began to pray from the abundance of his heart, he has enjoyed those delicious pleasures which contribute more and more to enable him patiently to support the contradictions which we are all exposed to.

Extracts of a letter from New York, dated Aug. 22nd, 1814.

The writer of this letter is a young man; a native of Kettering, by trade a butcher, who for several years attended at our place of worship. In the summer of 1811 he went to America. While he was with us, there were no appearances of his being decidedly religious: but since his arrival at New York, he, his wife, and his wife's brother who went with him, have joined one of the baptist churches in that city. The letter has been lately received by his relations, and containing some interesting particulars, I have requested the favour of making extracts from it for the use of the Baptist Magazine. A. F.

"The Lord (he says) has been pleased greatly to bless the means of grace in this country, and to crown the labours of his servants with abundant success. I have read in a magazine, that at Richmond, where a playhouse was burnt down almost full of people, the Baptist church consists of *twelve hundred members, two hundred of whom were added in one year; and that an aged minister, above seventy, baptized in February last, seventy persons in one day.*

"Neither is New York without the same blessing, though not in so great a degree. We have frequently seen eight or nine baptized at a time. Our church consists of *between four and five hundred members.* On the first Lord's days in March and April, 1814, your unworthy brother and sister, William and Susanna V—, and two others, were baptized. Let those who have tasted the love of Jesus rejoice and be glad, and let strangers hear what the Lord has done for our souls, in placing us amongst the children of God. In May my brother T. G. was added to

* This Son of Mr. Devisme is at Genevre, taking his studies for the Christian Ministry. From the serious conversations I have had with him, and the spirit of his Letters, as well as from his exemplary life and conduct, I firmly believe him to be a truly pious young man: and from his excellent abilities, he is likely to make a very useful Minister of the Gospel in France.

† It seems that the conversations I had with him on the necessity of praying from the heart, without the use of the printed forms, (so universally adopted in France) and on the work of the Spirit, has produced a good effect upon his mind.

us, with five more, one of whom was about fourteen; several were lately added to the other church in communion with us who were not older.

Speaking of himself, when at Kettering, he says, "I for a long time attended the house of God, not for the sake of profit, nor from love, but because others did so. I went chiefly to see and be seen; more particularly for the company of some that were there. The same motive that induced me to attend at the house of God might have led me to the card-table, or the ball-room. At length I heard Mr. F. preach from these words, "Choose you this day whom ye will serve: but as for me and my house, we will serve the Lord." This sermon lay with great weight on my mind; it would often recur to me that the conduct of my companions ought not to be the rule of mine. He afterwards expounded these words, "If thy right hand offend thee, cut it off, &c." which he explained not of sins, but of that which caused us to sin. "If you have a companion, said he, who is as dear to you as a right eye, or a right hand, and his acquaintance lead you into evil, give him up. You had better go to heaven without your companion, than to have your companion and go to hell." I have to thank T. S. for inducing me to attend prayer-meetings, and F. B. for recommending me to read *The Pilgrim's Progress*. I had seen it before, but saw no beauty in it. By his persuasion I was induced to read it again, and found it more interesting than any book that I ever read. I could scarce look into it but I found something that suited my case.

"About this time I had many struggles of mind. Sometimes I seemed on the side of Christ and religion, and enjoyed much delight on waiting upon him, both in public and private; at other times on the side of sin and satan. One while I was drawn aside to a dancing-party, at another to a card-party; after such conduct the horrors of a guilty conscience would torment me; and now I had to begin my Pilgrim's Progress again. I seemed to see him running over a wide field, with his back to his own house, and to join with him in crying, "Life, Life, eternal Life!" Thus I gathered a little strength, shunned my evil courses, and determined never to return again to folly.

"But mark—Even now my soul was without an anchor. The vessel was no less in danger than before, only the sea was more calm. My reformation sprang not from a new heart, but from temptation having occasionally subsided. Indeed I went backwards and forwards, from the card-table to the worship of God, and from that back again to the card-table. O, what an unhappy life! I often remember Mr. F's words, "Many people have just religion enough to make them miserable." I did not at present see the necessity that a Saviour should begin and carry on the work. I endeavoured to do it myself: but to my sorrow I found that sin was not thus to be overcome.

The more I strove against its power,
I sinn'd and stumbled but the more—

The stronger my resolutions were, the more easily they were broken in the hour of temptation. But mark what follows; I can much better feel the joy which these words gave me than express it.

Till late I heard my Saviour say,
"Come hither, soul, I am the way."

The Saviour now appeared to me the chiefest among ten thousand, and altogether lovely. I was at this time desirous of showing my love to him by obeying his commands, but had not sufficient resolution to declare my desires to any one.

"After I came hither, I was very unhappy. Being a servant, I had not my time at my own disposal. I was also a stranger to the place and the people. But the principal cause of my unhappiness was, that my time during a part of Lord's day mornings was occupied in slaughtering cattle, and in selling meat, for my masters. As long as I lived in this way I was cold in prayer, and duty seemed a task. But having after some time gained my sabbaths for myself, I became anxious to join the church. I was at first afraid of not being able to give the church satisfaction concerning my being a christian, but at length the Lord was pleased so to order it that I was *invited* to unite with them, which I and my wife both did as has been related."

On a review of the whole he says, 'I seem for a long time to have resembled the lame man at the pool o

Bethesda: whilst I was coming, some one stepped in before me."

About the time that he was baptized, he speaks of a minister, a Mr. White of Philadelphia, who preached at New York, from Matt. xxvi. 41. *Watch and pray that ye enter not into temptation;* whose discourse seems to have left a deep impression on his mind." "He shewed, says he, the importance of these duties being joined together, and the danger of separating them. If we watch without praying, we shall be overcome, for we take the work into our own hands; and to pray without watching is presumption. Shall he who prays "Lead me not into temptation," run directly into temptation? It is not enough to shun the actual commission of evil, but all approaches to it. You may propose to yourself to be only a spectator, and not an actor; but remember that you are to temptation what the needle is to the load-stone. Keep out of the way of evil; go not near it. The strongest resolutions and promises before-hand will be of no avail. If the tempter once prevail upon you to rush into the way of sin, he will prevail upon you to sin. If you associate with evil companions, he will suggest it is no greater sin to unite with them than to be a spectator. Wicked companions are themselves great tempters; and the unregenerate heart cannot withstand the temptation."

DOMESTIC RELIGIOUS INTELLIGENCE.

A Visit to the Scilly Islands.

The Islands of Scilly are five in number, the principal of which is St. Mary's. They lie directly off the Land's end, and are distinctly seen from different parts of the coast. The Packets generally run over from Penzance in about six hours. The inhabitants are numerous, and chiefly supported by fishing, and a trade carried on with the fleet passing up Channel. The Methodists have some societies on those Islands, and have a Minister who resides six months there and then exchanges with another from the Penzance circuit.

Mr. Jeffery, who wrote the following Letter, is a humble, pious, and zealous young man, indefatigable in his exertions to carry the news of salvation through the Villages. He was taken from the plough about two years since by Mr. Smith, and has now to struggle hard through life, with a wife and child, on 30*l.* per annum. Should this statement meet the eye of any benevolent individual, some small donation would be a real charity, and excite additional exertions. The Scilly Islands afford a large field for usefulness, and a young man sent from the Baptists to labour among them would be a real blessing.

Extract of a letter from Mr. John Jeffery to the Rev. G. C. Smith.

You well remember that a visit to the Islands of Scilly has long been impressed on my mind. On Friday Nov. 3, a very favorable opportunity presented itself: a friend proposed a visit of benevolence, and kindly offered to bear my expenses. We landed at St. Mary's about 2 o'clock the following morning. The same day I began my labours, with Bibles, Testaments, and Tracts, sent you for distribution by the Baptist Itinerant Society. I walked through the villages of St. Mary's, called at the doors of the cottages, and received the grateful acknowledgments of the poor people, in return for the precious little books. The houses are generally covered with straw, and secured by ropes of the same kind; looking at them, I thought, perhaps some of these homely dwellings contain the most valuable jewels. I knocked at the door of a poor widow; poor indeed, in the eyes of men, but rich in the estimation of Jehovah. I found that she wanted many temporal necessaries; but the chief source of her grief was that she had no Bible, nor money to purchase one. Ah, sir, scenes of this nature are not new to you; therefore you know in some

measure the good it did my heart when I saw the gratitude of that humble disciple of Jesus. The silent tear which seemed to steal insensibly from her uplifted eye, thanked God in louder terms than articulate sounds could possibly have done. I called at the house of a respectable farmer, who lived in the delightful little village called Holly-vale, who kindly offered me the methodist-meeting, and sent two or three of his servants to announce my preaching. The house was nearly filled—"The Lord was really mindful of us and blessed us."

Lord's day I took a boat and visited the Island of Tresco, delighted to find a great number of people, and endeavoured to do something for my Lord and Master. I got Mr. J. T. to accompany me to another Island called *Brier*. The boatman, who appeared an honest hearted fellow, related a simple but very affecting tale concerning his friends. He said he had an afflicted wife andthree children. I said, "I hope you read the Bible and pray with your family." "I have got no bible, sir, and times are so hard that I fear another winter will pass away before I shall be able to afford one." I landed on the Island and went from house to house, distributing religious tracts. Talking with a poor family about Christ, they seemed much affected, I asked for their room to preach, (the Methodists have no service on this Island) they seemed very glad to have it in their power to oblige me. A young woman was present who said she had been taken by her friends to hear Mr. Smith preach at Penzance; she added, "I hope, sir, I shall never forget that Saviour of whom he said so many glorious things." The people being assembled, I gave them an exhortation. The greater part wept very much. O God, fasten thy word as a nail in a sure place! When the service was over, I asked them some particulars relative to the inhabitants of the Island called *Sampson*, and was glad to find several of them among my audience. I gave two of them some books, they being the only persons that could read. My heart, sir, was truly filled with reveverential awe and holy love, on witnessing the tears that stood on the face of almost every individual.

Returning to *Tresco*, I gave the boatman a New Testament. I preached on the Island to a great number of people from John xix. 6. They were very attentive and seemed athirst for the word of life. May our covenant God add his richest blessing. The next morning I distributed near 250 tracts, gave a word of exhortation, and returned to the Island of St. Mary. Hiring a boat I went to *St. Agnes*, distributed a great number of tracts, and preached from Acts xvii. 30, 31.

The following day I returned to Penzance, praising God for all his mercies, and now take the liberty of sending you this brief statement, as it may prove gratifying to those who believe "the Isles shall wait for his law."

J. JEFFERY.

AUXILIARY SOCIETIES

In aid of the Baptist Mission in India.

To the Editor of the Baptist Magazine.

Sir,

I was much pleased with the interesting account inserted in your Magazine for last month relative to the exertions of the churches in the Hants and Wilts Society, in aid of the Baptist Mission in India. I do think, with brother Saffery, that all the Ministers in the denomination, ought to be equally concerned, and according to their ability and influence, to engage in this good work of helping the Parent Institution.

Much has been done for this blessed cause by regular subscriptions, donations, and annual sermons, but this source of assistance has been obtained chiefly from the purses of the middle-ranks and independent classes of the community, but I think much more might be done among *the poor Disciples of the Redeemer*, in our churches, congregations, and their neighbourhoods, I mean by the *universal establishment* of penny-a-week societies, throughout the kingdom; this trifling sum might be spared weekly without much difficulty, but for the poor to give or subscribe only a few shillings at one time would be generally inconvenient.

Such societies, formed in all the Churches, and conducted by active Committees, with two steady and persevering persons appointed to receive the subscriptions in the vestry at the close of the morning-service every

Lords-day, and the Minister occasionally giving an exhortation when he sees the institution declining, would, I am persuaded, be of importance to the great object.

Such a Society as we wish to obtain a universal establishment, has been set on foot at Hammersmith, and our manner of conducting it is by a Committee, two Receivers of subscriptions weekly; and on the Friday evening at the prayer meeting, I frequently read some of the most striking extracts from the Periodical Accounts from India, and at the close of the year, before making up the sum to transmit to the Treasurer of the Parent Society, we have a sermon, with a view to rouse the negligent, to pay up their arrears, and to increase the number of Subscribers; and this we find keeps the object warmly impressed upon the mind. The fruits of our humble attempt to serve a Mission that is dear to our hearts (and has been abundantly blessed of God) has been, the first two months in 1812, we transmitted to the Treasurer, ... £10 2 6
In the year 1813, ... 43 11 6
In the year 1814, ... 45 10 0

Hammersmith.

THOMAS UPPADINE.

New Church formed.

August 21st. a new place of worship was opened in the large and populous town of Taunton, by the particular Baptists. The services were conducted by brethren Cherry, Horsey, and Tyso. Since which brother Horsey has constantly preached there: a Church has been formed; the place is well attended, and the prospect is very encouraging.

Stepney Academical Institution.

The annual Meeting of the Subscribers and friends of the "Baptist Academical Institution at Stepney" will be held (providence permitting) at the New London Tavern, in Cheapside, on Tuesday the 17th. Instant, at six o'clock in the evening, when the report of the Committee will be read; a Treasurer, Secretary, and a Committee chosen for the ensuing year, and other business transacted of importance to the welfare of the Institution.

The Chair will be taken at the exact time.

TO CORRESPONDENTS.

We have received a letter from the Rev. Messrs. Bogue and Bennett, in answer to that which appeared in our number for November, signed "Gaius." Instead of attempting to prove their assertion, "that the Baptists had no distinct communion until the time of Luther," *the point in debate;*—they refer to their History, in which they have said, "there were persons who maintained the opinions of the Baptists in the earlier ages, and that there were Baptists among the Waldenses." They deny, however, that "any thing has been adduced to make it evident that they were a distinct body, *which excluded others from their communion.*" They are of opinion (they say) that "the state of the Baptists among the Waldenses, the Bohemians, and in the earlier ages of the church," resembled that of the Baptist members of the church at Bedford, which has Pædobaptist members and a Pædobaptist pastor!"* No proof whatever of this assertion is produced, and we are persuaded none can be found. As they have therefore *given up the subject of dispute,* and introduced that of *mixed communion,* we see no propriety in admitting their letter.

* The congregation at Bedford, of which the celebrated John Bunyan was Pastor, is produced as a proof that Baptists may be found in Societies where they do not exist as a "distinct body." Does the reference to this congregation relate to what it is *now*, or to what it was *then?* Mr. Bunyan, and *all* his predecessors in office, viz. Gifford, Burton, Whiteman, and Fenn, were Baptists! Have not the writers of the "History of Dissenters" considered this church, and many others in Bedfordshire constituted upon the same principles, at the period of the Reformation, as belonging to the Baptist denomination? Or will they undertake to prove that the churches at Oxford, Leicester, Battersea, &c. &c which admit Pædobaptists to communion, are not of the Baptist denomination? Though there has always existed a difference of opinion among the English Baptists, as to the terms of communion; yet it was never thought that admitting Pædobaptists excluded a church from the denomination; or furnished evidence that the Baptists were not a distinct body.

On Mr. W. B. of Oxford, who died in that City, June 8th, 1814; Æt. 25. In the short period of 3 weeks after he had commenced business.

1. How fruitless do the tears of Friendship prove
To stop a mortal's progress to the tomb!
Insatiate Death removes the friends we love,
And bids us tarry but to mourn their doom.

2. The passing knell proclaims a funeral near,
Yon grave wide opens to receive its prey;
Approach, ye young, and read it with a tear—
"At *twenty five* the youth was snatch'd away."

3. Oft have I seen the Sun his chariot drive
O'er the bright summit of the eastern hills:
Not far advanc'd,—the black'ning clouds arrive,
And the full radiance of his orb conceals—

4. Conceals indeed, but not restrains his flight;
He's trav'lling on, tho' hid from mortal eye;
And, though he plunge at length in deepest night,
He'll shine the brighter in the morning sky.

5. So rose the youth belov'd, my lays embalm,
So sunk his frame beneath affliction's blow;
But he shall rise in heav'n's perpetual calm,
And shine when suns and stars expire below.

6. Tho' by the storms of persecution driven,
Faith's eye discover'd the celestial prize;
Calm, though revil'd, he trod the path to heaven,
And wept that any should that path despise.

7. Say, weeping friends, to whom his form appears
In ev'ry path your mournful feet frequent;
Say, can ye wish him in this vale of tears,
The smiling Angel 'gain a weeping saint?

8. Suppress the wish—methinks I hear his lyre
Thus to his weeping friends he left below:
"He mourns the dead, who lives as they require;
"And gives to God the moments as they flow."

9. Retrace his path to Canaan's happy shore,
And be ye also ready for the tomb;
To you alike unknown's the day—the hour
When the dread summons of the Judge shall come.

ALIQUIS.

LINES

To a poor Cottage Boy, who on being exhorted to go to a place of worship, replied that his *clothes were not good enough.*

Yet go, poor Rustic, tatter'd as thou art,
Tho' men may scorn thee for thy outward robe,
The eyes, that with a glance survey the globe,
Are fix'd incessantly upon the heart.
Yet go—perhaps with soft compassion's eye,
Some good Samaritan may pass thee by,
And o'er thee drop, bright as a gem, the tear,
And say, "Thou shalt a garb superior wear!"
Yet go—for who can tell, Almighty grace
May with the Sons of God give thee a place;
May clothe thee with the Righteousness divine,
And then no monarch's vest shall equal thine:
And Thou, poor Cottager, thy griefs and wanderings o'er,
Shalt soon to glory rise, and Jesus' love adore.

Coseley. B. H. D.

Smith, Printer, John Street, Edgware Road